

THE  
BAPTIST MAGAZINE.

---

DECEMBER 1835.

---

ON THE "ABUSE OF REASON.

It is universally and justly admitted, that the superiority of man to the brute creation consists in the possession of reason, and that this alone capacitates for the knowledge of God and moral duty. Instinct, though in some classes of the lower animals it develops qualities of contrivance and calculation, in many respects indicative of anticipations almost prescient of the future, and little short of the deductions of reason itself, is yet palpably devoid of all ability to recognize abstract truths, or truths unconnected with the animal economy. In its highest and purest exercises, it simply aims at producing effects suited to the natures with which it is associated, and never evinces the least consciousness of existences beyond those whose animal advantage it operates to promote. But reason advances and propels beyond all sensible things; to animal contrivances it adds conceptions of things purely spiritual, and too remote in nature from the animal creation to be tangible to the senses. Between the instinct of brutes and the animal senses of man, there exists a parallel to a considerable ex-

tent; nor is it difficult to conceive that, in similar circumstances, there would be in both an identity of result. With such a result, however, there would have been an identity of defect but for other powers in the possession of man; for the purely animal in both is characterized by a perpetual inability to apprehend any fact beyond the range of animal stimulus or perception. From this confined range, man is emancipated by the presence of a nobler faculty, whose sphere of observant exercise is limited only by the infinite and the unfathomable. It finds its native home among truths which bear the stamp of immortality; and, conscious of a present though temporary degradation, it bends forward its rectified powers in the pursuit of "the perfect creation of God."

Were we to consider merely the purpose for which this faculty was bestowed, or the simple means with which it is furnished of accomplishing its purpose, it would appear almost an impossibility to mar the gift by an improper application, or to miss its object by an abuse of its exercise. But when it is remembered that a

state of probation necessarily implies the possibility of failure, and that this failure can proceed *in our case* from two causes only,—the total neglect, or the improper application, of those very powers which qualify us for the trial,—it will be immediately admitted, that the abuse of the gift is the liability of its every possessor. And it will very much strengthen the fact of this liability to remember, that numberless intelligences of a much higher order than our own, also our primitive progenitor, though in both cases the danger of abuse was less than appears to attach to the present state of the human race, have already failed in the trial, and in the former case irretrievably so; and it will go far to prove that the liability of abuse of the very highest reasoning powers is a fact equally characteristic of the entire creation of God.\*

The peculiarity of our present circumstances only increases this liability, by compelling a corresponding peculiarity in the exercise of the distinguishing faculty with which we are endowed; for it is evident that all moral duty must be based on knowledge, the knowledge of facts addressed to reason, and challenging its obedience. There can be no duty where there is no knowledge; “for where there is no law there is no transgression,” and imperfect knowledge will evermore produce imperfect duty. But reason is insufficient for the discovery of facts, whose knowledge is necessary to the performance of our duty; hence, another mode of instruction, one more extensive and more uniform than reason can command, is rendered indispen-

sable to supply the defect. The highest fact of a moral character with which unassisted reason is conversant, is the being of a God; but the insufficiency of this principle of knowledge to renovate the human character, or even to guide or correct moral practice, is evinced by the state of the ancient and modern heathen world. The knowledge of other facts is essential to a right discharge of our duty as creatures advancing to a state of rectitude, but these facts revelation *alone* can supply.

The simple character of revelation, then, may be described as a gratuitous discovery of facts equally beyond the scope and discovery of reason; which facts, however, are indispensable to a correct knowledge of our present state and future destiny. Revelation, thus introduced to our attention, and stored with truths rich from the regions of immortality, appeals not to reason as a judge, but at once demands its submission as a subject. Indeed, it were preposterous, and a perversion of terms, to expect that revelation, whose very province assigns it the superiority, should submit to an appeal where the judge is evidently and *vastly* inferior to itself. Nor is it possible that such an appeal should be made, since reason can never be a competent judge of facts which lie far beyond the sphere of its recognition. How can it judge of things it has never seen or known? Upon things within its reach it may properly exercise its powers, and carry onward deductions to any necessary extent; but a check is placed upon its exercise by the abstract nature of the topics of revelation, since their character as revealed truths places them at once beyond its jurisdic-

\* See Butler's Analogy.



tion. The legitimate objects of reason are the truths of natural religion, and the evidences of revelation; beyond these it can never advance, since whatever facts exist beyond this limit, are no longer objects of reason, but of faith. Up to this limit all moral truths are the objects on which reason is required to operate; but here it becomes quiescent, and the mind advances, following the dictation of another guide, and is at liberty only to receive communications too spiritual and vast for human judgment. Faith thus becomes no less essential to our conduct than reason itself, unless we admit the absurdity, that reason can determine and impart all the knowledge of other truths, and other worlds, required in the circumstances of man. If this cannot be admitted, then it follows that, having an accredited revelation, we transfer our obedience from the imperfect direction of reason, to the perfect authority of faith; and that we place ourselves as learners at the footstool of divine communication, rather than as judges of truths beyond our reach. If, within the province of revelation, we presume to judge, then we assume a character we cannot sustain, and become dictators in things of which we are wholly ignorant. We pass the line that limits our faculties, and abandoning the sphere that measures all things human, we entrench on prerogatives wholly divine.

The danger of this assumption is the greater from the nature of revelation itself; for it might be expected *a priori* to any direct revelation, that when one should be made, it would be unavoidably conversant with things astonishing, if not in some respects

perplexing, to the reason of man. To suppose the contrary, is to assume that the things of earth must measure the universe, and that nothing greater, or of other natures or modes of existence, may by any possibility exist; than which a greater improbability cannot be maintained. The positive knowledge possessed by reason antecedent to revelation is of the most meager and limited character; it is natural, then, to expect that a revelation purporting to treat of matters of the highest possible moment, should develop in some of its parts truths, whose dimensions and character will astonish and overwhelm the contracted powers of man, and compel the willing subjection of reason amid the glad adorations of faith. And so important is this subjection of reason to the higher operation, that revelation positively declares, "without faith it is impossible to please God."

But all men have not faith. The alternative is painful to proud and lordly man, and involves a sacrifice too costly in his esteem to be bartered for the hope of immortality. Not to mention that numerous class of beings who abandon reason by rejecting revelation, a still larger class prevails of those who prefer her pride to the merit of her submission. If they do not abandon their guide, they at least mutilate her directions; and, misapplying the powers with which they are invested, they dictate where they should only learn, and reject the very truths which solicit their belief.

This is the case in several particulars. First, Regarding the doctrine of the Trinity.

The abandonment of revelation in this department of its communications is chiefly charge-

able on the followers of Socinus, many of whom have deliberately avowed their conviction that reason is on this point preferable to Scripture. But on what the conviction is based has never yet appeared, except so far as they admit, that the prior conclusions of reason on doctrines of natural theology, cannot be subverted by any discoveries of revelation; hence the *modus existendi* of the divine nature, as revealed in Scripture, not being paralleled by any fact within the cognizance of reason, first becomes the theme of contempt, then of systematic rejection. What, then! Shall revelation develop no new fact, or make no new communication? Does reason know sufficient of the Almighty to enable her to define his character, and to dictate the mode in which he shall exist? Have the adorers of reason pierced beyond the limits of mortality, and entered the palace of the great King, to ascertain the fact that plurality and unity do not equally belong to God? Yet, as if they knew all natures, and understood all truths, as though no depth remained unfathomed, and no secret unexplored, they presume to qualify the existence of the Deity, and to set bounds to the nature of God.

It requires but little penetration to discover the fallacy under which Socinians labour, in this attempt to teach the world to disbelieve the authentic declarations of heaven, for their every effort only displays the criterion they have established. They annihilate the distinction between the visible and invisible worlds, and assume as true what mortals can never prove, that all natures must be as elemental and as simple as our own. Reason has yet

discovered no triune existence; therefore, revelation in declaring it must certainly be false. To faith they afford no credence; and though the testimony bears, according to their own admission, all the marks of genuine revelation, they prefer the fallibility of reason to the certainty of humble belief in God. But is not faith, where invisible things are concerned, preferable to reason? Faith apprehends the veracity of God, but reason abounds in bare possibilities. With the one, all is certainty, "for God cannot lie;" but with the other, there is no certainty at all. Faith believes that other natures, and totally diverse from our own, may exist in other worlds; but vaunting reason rejects this belief, though devoid of all evidence to the contrary. The body of the objection is in fact a want of knowledge, and it appears a little remarkable that Socinians have not discovered the simple truth, that their system is only a disguised publication of ignorance, accompanied with the rejection of the means by which they may be better taught. It is reason assuming the knowledge which revelation *alone* can communicate, but at the same moment rejecting that knowledge because of its peculiarity. A system of frigid ignorance, and of petulant boasting, it rejects with scorn what it admits to be necessary; and, as if it would immolate the goddess of its worship, and subvert the very idol that commands its homage, it destroys in one act the reason it deifies in another; for after investing its object with the prerogatives of heaven, it denies and denounces the first principle it sanctions, by rejecting the acknowledged revelations of God.



Another instance of the misapplication of reason consists, Secondly, In objections to the doctrine of the atonement.

It was not to be expected that the natural world should supply parallels to the numerous phenomena of the moral world. The natural creation suggests all the great principles of natural theology, but beyond this point, it is in vain to expect it to proceed. Man is in moral circumstances of striking peculiarity; they constitute *a new case*, and require a corresponding peculiarity in the proceedings of heaven. These proceedings are developed, with all their adjuncts,—the council in eternity—the astonishing constitution of Christ, as Immanuel—the imputation of sin and of righteousness—and the equally magnificent operations of the eternal Spirit,—these, with all their numerous and important detail of celestial privilege and sacred practice, are developed and blended in the cardinal doctrine of the atonement.

Reason looks on the mighty operation, and, as though the whole were a splendid dream, as though no one individual had ever been transformed and restored to true dignity in a sincere walking with God, by the faith of Christ Jesus; it exclaims, in terms of utter astonishment, "How can these things be?"

Of all things, it appears most strange that men do not perceive that, if the doctrine of the atonement be a fact, their objections cannot affect it. If the transfer of sin and of merit involve a mysterious arrangement, or the union of God and man in Christ, a difficulty insurmountable to reason; does the inability of reason argue the facts out of the universe? Should not the astonish-

ed and reflecting spectator deem this a case in which he must submit to the unerring Intellect that governs the universe? Or should he not rather conclude that he is attempting to take false ground, and, misapplying reason to the investigation of truths professedly beyond its sphere, is abusing both the faculty he possesses, and the communication made; the one by a false operation, and the other by an erroneous estimate?

Another instance of the misapplication of reason, though of inconsiderable moment when compared to either of the former, consists, Thirdly, In objections to the doctrine of special grace.

The arguments brought to oppose the doctrine of special grace, are derived partly from Scripture, partly from reason. In the former case, we leave the dispute to the admirers of logomachy; but in the latter, we are bound to assert, that it assumes a more serious aspect, by admitting the principle on which the most pernicious theological errors are based, though less serious in the degree of its application. The pure doctrines of revelation are in their entire application addressed to faith, and not to reason; for reason is incompetent to form and pronounce judgment on the proceedings of God. If he is pleased to make a selection among men of the subjects of special grace, the mind finds its proper relief from all imagined embarrassment, not in the absence or even in the removal of objections, but in the rectitude of God. "Shall not the Judge of all the earth do right?" is the language of reason yielding to the control of faith, and silenced by an appeal to him who cannot err in any of his doings in heaven or upon earth.

The objections urged to this

doctrine from reason, by some of the best of men, are the more to be lamented, from the painful fact, that in *this particular* they make common cause with Deists and Socinians, by asserting the authority of reason in opposition to the claims of faith. All the doctrines of revelation are to be believed, not upon the authority of reason, but upon the authority of God. The approbation of reason is never solicited, for an appeal to its tribunal is never made. Its submission is demanded by an authority which declares in one act the incompetency of its judgment in all the *revealed* declarations of God.

Another proof of misapplied reason exists, Fourthly, In ob-

jections to the eternity of future punishments.

And this appears the wildest attempt of all; for, confessedly, reason can have no scope whatever, in things absolutely future. Of all things, *knowledge* of the future is most limited, nothing being ascertained of its nature until revealed, and then it becomes at once an object of faith. Yet, with the least show of premises, or the smallest relic of *data* on which to found an argument, there are those who attempt to invalidate the testimony of heaven. But it were vain to aim at conviction, where conviction is impossible.

Burton-upon-Trent.

W. S.

## THE CHRISTIAN ARMOUR.

### THE SWORD.

WHATEVER weapons of war have been peculiar to any age or nation, all have something answering to a sword. So common has been the use of this instrument, that "war and the sword" are used indiscriminately, denoting a state of conflict, and implying all the peril, cruelty, and destruction that usually follow in the train.

The girdle, breast-plate, shield, and helmet are for preservation and defence; but the sword is an offensive weapon, by which the Christian is to inflict deadly wounds upon his adversaries. Not satisfied with maintaining his ground, he is to make progress; having resisted the world, and withstood Satan, he is to fight the good fight of faith, till he has crucified the flesh with its affections and lusts, overcome the world; and till God has

bruised Satan under his feet. That this weapon should be named last, may signify, first, that the graces of the Spirit are needful to the right use of the word of God. Without faith, hope, understanding, and integrity, how many wrest the Scriptures to their own destruction! And secondly, to show that the most advanced Christian is not above the need of this word; and that it is alike adapted to convert the soul, and make the man of God perfect, thoroughly furnished unto all good works; to defend the soldier, and subdue his foes. As the most experienced mariner would deem it unwise to go to sea without a compass; and the skilful builder applies the line and plummet to the top-stone, as well as to the foundation; so the Christian soldier finds the



sword of the Spirit mighty through God, to the pulling down of Satan's strong holds in the heart; and as he hopes to overcome VIRTUALLY by the blood of the Lamb, yet INSTRUMENTALLY by the word of his testimony. Consider, what is implied in the two-fold description here given, i. e., the "word of God," and the "sword of the Spirit." With peculiar propriety the holy Scriptures are called the "word of God," seeing *they were dictated and inspired by him.*

They were indeed spoken and written by men, but those holy men who were thus employed were under a divine direction, and "spake as they were moved by the Holy Ghost;" what they wrote was given them "by inspiration of God;" so that the whole Scripture may be regarded as written by the finger of God, as much as the laws which were inscribed upon the two tables of stone, and delivered to his servant Moses.

Again, these sacred records contain a *revelation of the mind and will of God to man.*

In them he has made known the perfections of his own nature; the leading principles of his government; the eternal purposes of his love and mercy; the riches of his grace; that method of redemption by which his power, wisdom, and goodness have combined to harmonize the claims of justice with the exercise of mercy; in short, whatever could lead to the manifestation of truth, to the refutation of error, and to the restoration of man, is to be found in this blessed book, where the humble inquirer will find nothing defective; and the truly wise will find nothing superfluous, or unworthy of God.

But there is yet another and

important reason for this appellation; namely, they are to be regarded as a *message from God, to every child of man.* Many, alas! regard them as a mere record of transactions that have passed by, in which they have no interest; whereas, they are addressed to men without distinction, and convey not only *light* but *law* upon every matter to which they refer: hence, the injunctions to search the Scriptures, and to hear the word of the Lord; and hence the awful consequences of rejecting the counsel of God against themselves.

But with what propriety are they called the "*sword of the Spirit*?"

*It is by this medium that the Holy Spirit savingly impresses the minds of men.*

In the early ages of the world He spake to men in dreams and visions of the night; but now it is to the "law and to the testimony" that he refers them; and, whilst it is presumptuous to limit the Holy One of Israel, yet we seldom find any one who neglects the Scriptures, receive spiritual knowledge by any other means. Thus, we find the Saviour and his apostles, in their private and personal conflicts with the adversary, constantly referring to what was written as their guide in present duty, and the ground of future hope; and their success was in proportion as they employed this powerful and appropriate instrument; for God has "*magnified his word above all his name.*"

But as every instrument implies an agent, so *these words derive all their power from the Holy Spirit.*

By themselves, they are like a sheathed sword, a prostrate weapon, a dead letter; and cannot

impart light or life, consolation or conviction, to the soul. And hence they are often read and preached without effect; but when the word comes "not in word only, but in the Holy Ghost," it is quick and powerful, sharper than a two-edged sword, dividing asunder the soul and spirit, the joints and marrow, and *laying open* the thoughts and intents of the heart.

This is the weapon with which the Christian is armed, and by which he shall conquer. To the eyes of some, indeed, he may appear as David did, when, with a sling and a stone, he went forth against Goliath: but, like him, when the Lord taught his hands to war, and his fingers to fight, he was strong, and did exploits. With this instrument, and the power of the Spirit, the weakest may become as David, and David as an angel of God. One may chase a thousand, and two put ten thousand to flight.

It is recorded in history, that a certain ambassador was anxious to see the sword of a mighty warrior; and finding that it was but a common instrument, he could not suppress his surprise and disappointment. The intelligent guide rectified his error by observing, "Ah sir, you see the sword, but you do not see the arm that wielded it."

To encourage the Christian in the conflict, and to account for his triumph, we must remember that the "visible and invisible things of God" meet together in his defence, and are engaged for his deliverance. More particularly, the *clear directions* of Scripture enable him to repel the attacks of the world, the devil, and the flesh. When tempted to sin, having the word hid in his

heart, he brings it out; and thereby, through the Spirit's might, he resists the devil, overcomes the world, abhors that which is evil, and cleaves to that which is good. Moreover, the Scriptures supply *the most powerful motives* to strive against sin. What inducements can ever be presented on the side of rebellion, compared with those derived from heaven, hell, and eternity, on the side of righteousness, and the fear of the Lord? If an enemy would allure us with the prospect of pleasure and the hope of gain, or alarm us by the apprehension of suffering and the fear of loss, with what indignation would the Christian soldier spurn the temptation, when he adverts to the concerns of eternity! Shall I forego the hope of heaven for the gratifications of a moment? Rather let me pluck out the right eye, or cut off the right hand, than run the hazard of being cast into hell-fire. "Depart from me, all ye wicked; I will keep the commandments of my God."

Such were the admonitions of the Saviour to his friends, and he foresaw that all his followers would require their aid in resisting evil. Hence, the *consolatory doctrines are powerful supports in the conflict*. That the Son of God was manifest in the flesh to destroy the works of the devil; that he gave himself for us, to redeem us from all iniquity; that we are predestinated to be conformed to his image; and that, amidst all our weakness and wanderings, he will not let us go; are the most cogent reasons why we should cleanse ourselves from all filthiness of the flesh and spirit, and seek to perfect holiness in the fear of God. The *promises of divine support* tend most effectually to support and strengthen



him in the conflict. Such as Isa. xli. 14, 15 : "Fear not, I am with thee; be not dismayed, I am thy God. I will strengthen thee, yea, I will uphold thee by the right hand of my righteousness." "Thy shoes shall be iron and brass; and as thy day, so thy strength." "My grace is sufficient for thee, and my strength is made perfect in weakness."

And, finally, the *recorded examples are full of warning, encouragement, and instruction*. In them he sees what may be done, by what has been accomplished by others in similar circumstances. As he reads the history of fallen angels, the loss of paradise, the cases of Cain, Judas, and others, he sees what sin will do for him; whilst the instances of Enos, Noah, Daniel, and Job, show the beauties of holiness, and the blessedness of walking with God. By these, he is stirred up to lay hold on God's strength, and call in his aid, as the church of old, Isa. li. 9 : "Awake, awake, put on thy strength, O arm of the Lord ;

awake, as in the ancient days, in the generations of old. Art thou not it that cut Rahab, and wounded the dragon? Art thou not it which dried the sea, the waters of the great deep, that made the depths of the sea a way for the ransomed to pass over?" Observe the inference, "*Therefore* the redeemed of the Lord shall return, and come with singing unto Zion, and everlasting joy shall be upon their heads, and sorrow and sighing shall flee away."

What are the ordinary triumphs of the warrior compared with this? How incomplete, what mingled feelings of joy and bitterness, and how temporary their duration! "But to him that overcometh by the sword of the Spirit, and *keepeth my word unto the end*, to him will I give power over the nations, and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers, even as I have received of my Father;" Rev. ii. 26.

J. E.

Clapham.

## CLAIMS OF SUNDAY SCHOOLS.

THE history of Divine Providence, while it strikingly evinces the helplessness and weakness of man, and that nothing can be effected by human might or power, but by the Spirit of God; yet it hath fully shown that it pleaseth God to effect his purposes frequently through the instrumentality of his servants. Thus, the sea is not to be divided for his people to pass over, without the stretching out of the rod of Moses; nor are his people to be put in possession of the land of promise, without their going forth, few and weak, as they com-

paratively were, in battle array against their enemies: though it was the Lord who divided the one, and destroyed the other. And would we see in these latter days the wilderness become a fruitful field, and the desert blossom as the rose, and become the garden of the Lord, we must labour assiduously that the sterile and barren places of the earth may be prepared for cultivation and improvement; and, disregarding difficulties and discouraging circumstances, sow the seed in the morning, and in the evening with-

hold not our hand. Then may the showers of divine influence be expected, as they must be ardently implored. And as at the present time the events that are transpiring,—the changes among the nations, the progress of useful knowledge, the improvement of the arts,—increase the facilities for the improvement and cultivation of the moral world; so they proportionably augment the obligation of the church to employ all her energies and resources in the production of this desirable change. In so doing she will doubtless regard the religious instruction of the young, particularly in *Sunday-schools*, as a means, the excellence and suitability of which are no longer doubtful; but one which, as it has already been productive of a large harvest of benefit to society, increase to the church, and glory to God, is peculiarly worthy of the encouragement and support of the Christian church.

Let us consider, I. What are her duties with reference to this subject; II. By what means these duties may be better understood and fulfilled; and III. What considerations may be urged as motives to their fulfilment.

First. Let them be loved and cherished as her own children. God hath by the smiles of his approbation said, "Take this child, and nurse it for me." True it is, they are the offspring of individual benevolence, rather than of any public, general effort of the church; yet they are of heavenly origin. It was a stream of that river of divine love that came originally from the throne of God and the Lamb, to make glad the city of God, which issued forth from the heart of Raikes; and happily it hath met in its course with other streams of a kindred

nature; and, blessed be God! these waters of life shall continue to flow, till they reach the ocean from whence they came, diffusing purity and happiness wherever they can find a channel. But if such is the character of these institutions, will not the church own the connexion? It may be that, before this was perceived, some of our pastors and churches did not regard them with all that interest and affection which they merited: but now that they are become more extensively known (and the better known, the more highly appreciated); now that many who have been added to our churches have borne testimony to the blessedness of Sunday-schools, ascribing their conversion, under God, to the instruction they received in them; now that many a voice is heard in this and foreign lands, proclaiming the glad tidings of salvation, which, but for these institutions, would have been heard only in the song of the drunkard, and oaths of the profane; now that their tendency to promote the welfare of society, and spread of the Redeemer's kingdom, is become so manifest;—they must be dear to the bride, the Lamb's wife. Yes: they are entwined round her heart; her life is bound up in them; she would feel most acutely their loss, were they to be taken from her. Let their enemies succeed in destroying them; let all the schools be broken up, and the teachers deprived of their youthful charge; then we shall behold the church, like Rachel, "weeping for her children, and refusing to be comforted, because they are not."

Secondly. It is her duty to watch over them carefully. They ought not to be left to the care of



a few individuals, but should be regarded as objects of common interest, to be vigilantly watched by all. Let the members of the church visit the places of instruction, to see if the vine flourishes, and if the tender grape appear; to water it with their prayers; to see what is needed for the objects of the work; and that every thing requisite for the arrangement and assistance of the teachers, within their power to bestow, is communicated; and particularly, that the important office of teaching children the fear of the Lord, is intrusted to those only of whom it may be fairly concluded that they have themselves been divinely taught. How would it stimulate the zeal and activity of the teachers, to find themselves and their infant charge thus regarded as with parental solicitude!

Thirdly. It is the duty of the church not to remain satisfied with what already exists, nor merely to encourage and support the schools already formed, but also to investigate the wants of those around them (and our populous labouring districts loudly claim this investigation, as there are very many amongst them yet destitute of any means of instruction), and endeavour to supply them by the establishment, not only of Sunday, but also of day schools; that, the children being taught in the week by the improved and economical plans which bring instruction within the reach of the humblest of the poor, the Sunday-school teacher may be enabled to devote his undivided attention to the inculcating of religious principles on the sacred hours of the Sabbath.

Fourthly. They should also be regarded as objects of *special*

*prayer*; not only remembered in private devotion, at the domestic altar, and, as opportunity offer, in the public supplications of the house of God; but an evening should be periodically set apart, on which occasion the church, the congregation, and those engaged in the work of teaching, might unite in one common supplication at a throne of grace, that God would yet more signally and largely pour out his Holy Spirit upon them, and mark them with his blessing. And, if there be any power in prayer, any reality in prophecy, any faithfulness in God, any residue of the Spirit with Christ, what delightful and glorious results may we not anticipate from these united approaches to the divine footstool!

Let us now, briefly, advert to the means by which these duties may be better understood and fulfilled.

First. This would be accomplished by appointing, at the meeting of the church, from among themselves, visitors of each sex to the schools, and to the parents of the children, and requiring from them reports of the state of the schools, as to the attendance and behaviour of the children, the character and efficiency of the instruction, and the success which has appeared.

Again. By associating with the teachers at their meetings for consultation and discussion on the subjects connected with the work. This proof of sympathy and interest would have a pleasing effect on their minds, would hold up their hands when hanging down by discouragement, and would be an occasion when much judicious advice might be given, and the wisdom and experience of age unite with the zeal and ar-

dour of youth in the furtherance of the good cause.

Further. If Bible or Berean classes were formed in every congregation, composed of youth, including those who, from their age, might be leaving the school as scholars, but were yet too young and inexperienced to commence teachers, and of other young persons of good character who might be desirous of joining. Let them be placed under the care, if possible, of the pastor; or, if not, of some judicious and intelligent member of the church; that they might thus be kept still in connexion with the means of grace, at a time when the world presents her flattering arts to allure the youthful mind. Thus would a source of supply be opened, from which, it may be hoped, the schools in future would draw their pious, active, and intelligent teachers, and the thoughtfulness and intelligence of the youthful part of the congregation be greatly promoted.

The providing also an enlarged library for the use of teachers, as well as a suitable supply of books for the children, by which their acquaintance with the varied subjects of the word of God might be more extensively promoted, would be another means by which these institutions might be cherished, and their usefulness increased.

Such are some of the means by which the duties referred to may be better understood and observed. It remains for us to notice some considerations which may be urged as motives to the work.

First. Its character. It is wise, benevolent, and holy.

It is wise. Even to a mind calculating only on present benefit, the object must appear desirable. How productive of peace and

prosperity to the community at large, is the instruction of youth in the principles of truth and uprightness! Thus trained, they grow up a useful, intelligent, and honourable race; faithful and industrious as servants; upright and diligent as tradesmen; wise and humane as members of society.

It is wise, because it gives strength and energy to government, and peace and prosperity to the nation at large.

It is wise, chiefly, because of the direct end of religious instruction. The benefits accruing in this life just referred to, though desirable, are merely collateral; but the real end is, to conduct the child into the path of Divine wisdom, which leads to life eternal. It wisely estimates the value of the souls of the children by the standard which the Redeemer hath set up; and in the immortal mind, sows the incorruptible seed which God hath said shall not be sown in vain, but shall produce life everlasting. And it is wise, because it selects for its object the young, ere the character is formed, and the heart habituated to every evil way.

Again. It is benevolent. It is taking the walk of usefulness among the haunts of ignorance and vice, and snatching the rising generation as brands from the burning. How much evil has been thus prevented, and how much good thus effected! The youth have had thrown around them the restraints of divine precepts, and their hearts influenced by holy example. The parents who disregard the claims of humanity, and the authority of God, have been reclaimed from the error of their ways, from habits of profligacy and folly, to those of prudence and frugality. The widow's



heart has been soothed in the midst of sorrow, and her wants attentively relieved, by the child whose mind had been taught, and whose heart had been warmed, within the walls of the Sunday-school; and in many other ways in connexion with these divine institutions has the influence of pure and undefiled religion been witnessed and felt.

But further. It is holy. It aims at more than extending knowledge to the ignorant, and alleviating the woes of the distressed. It partakes of the spirit of Christ, and desires to destroy the works of the devil; it seeks to be instrumental in the conversion of sinners to God, by setting before infant and youthful sinners their danger and their refuge too—the evil of sin, the way of salvation—the atonement by the precious blood of Christ—the way of acceptance through his righteousness, and the treasures of wisdom, grace, and strength to be found in the Lord Jesus; that they may grow up a holy seed, a generation which the Lord hath blessed.

Again. The work has the sanction of God. Thus Abraham was commended for the care which he took of the young in his household; and the children of Israel were enjoined thus to act towards their youth. David and Solomon, under divine inspiration, invited the young to learn the fear of the Lord, as the beginning of wisdom; and that divine knowledge should be increased, and be attended with all its heavenly fruit, under the gospel dispensation, was very much the subject of the prophetic page.

Again. The example of our Lord presents a powerful motive. He showed much attention to the

wants of the rising race, and was interested in their youthful praises; and if ever the disciples of Christ have put on the Lord Jesus in the walks of usefulness and compassion, it has been in the engagement of the Sunday-school. Let the church remember he hath left them under her care, saying, "Occupy till I come." "If ye love me, feed my lambs."

Further. The active spirit of the age is a consideration which should move to activity in this important work. Satan and his emissaries are not slumbering: the infidel is active in sowing his poisonous principles in the mind of all the youth within his fiendish power; and while the enlightened views that prevail of the advantages of education afford a moral certainty that children will not be left in absolute ignorance, it behoves those that fear the Lord, and love the souls of men, to take care that the power thus conferred does not become a means of evil and destruction, for the want of religious principle. Sunday-schools, in promoting as they do the knowledge and love of the Holy Scriptures, afford the best possible security against the allurements of sin, and the snares of error.

This work is peculiarly that of the church. The claims of the rising generation, to be trained up in the way in which they should go, lie at the door of the church, and there only; no other will care for their souls. It remains for those who have tasted of the Lord's goodness, and drank of the spiritual fountain, to bring others to its healing and life-giving waters. The enlightened and liberal spirit that prevails in the world will diffuse among the young that knowledge which will greatly improve their condition,

and promote their comfort here; but, beyond this, it will not, it cannot, proceed.

The advancement of intellectual light merely, will not be an eternal benefit; for "the world by wisdom knew not God." This light, being peculiar to the present state, leaves its followers when they enter the dark valley of death; when most needed, then most dim and useless; as the world recedes and disappears, leaving the benighted soul enveloped in awful gloom and darkness—a darkness which shall know no alternation, but that produced by the frightful glare of the flames of the bottomless pit. But the work of religious instruction diffuses around that light which cometh from the Father of lights, and which shineth more and more unto the perfect day.

Lastly. The results that may be anticipated—the advantages to the church. Not only will she see the Sabbath regarded with more respect than the wisest legislation can induce, and her temples filled with attentive worshippers, but she will thence receive large additions to her numbers and her gifts; for though both

are the sovereign favours of God, yet it is, as before observed, in the employment of the means that they may be expected. But let these schools be thus countenanced and promoted, then shall the church "lift up her eyes round about, and behold all these gather themselves together, and come to her, till the place shall be too narrow, by reason of the inhabitants;" and herein will be trained up for the work of the pastor and the missionary, and a band of auxiliaries to the useful institutions of the age; so that the kingdom of the Redeemer may extend far and wide, and Satan's empire be destroyed, the light of divine truth visit the dark places of the earth, giving light to them that sit in darkness, and guiding the sinner into the paths of peace and wisdom.

Let the church consider the claims of these institutions to her affectionate care, generous sympathy, and ardent prayers for the promotion of these wise, benevolent, and holy purposes; for the fulfilment of prophecies which regard the future happiness of the church, and the glory of the Redeemer.

W. W.

## QUERY.

*To the Editor of the Baptist Magazine.*

Is there any thing in the Scriptures that forbids the employment of unconverted persons in the collection of subscriptions for Missionary Societies?

It may be presumed that those who undertake such an office are favourably disposed to the gospel; although they have not yet put on the Lord Jesus Christ by a public profession. Is it the duty

of a Christian parent to encourage such efforts of the voluntary principle by his children, or to discountenance and suppress them?

Your candid opinion, or that of some one of your able contributors, upon this rather delicate subject, will oblige many of your constant readers.



## SELECT SENTENCES.

*To the Editor of the Baptist Magazine.*

Sir,

The habit of making observations, and drawing moral inferences from facts and occurrences that come under our notice in practical life, tends greatly to promote our spiritual as well as our intellectual improvement. The practice of habitual observation will have a tendency to render every incident in common life morally beneficial. Knowledge obtained by our own observation is generally more impressive and influential than what we obtain from information communicated by others, either verbally or by writing. Human nature and the occurrences of daily life are the most familiar and instructive subjects for observation; which, if wisely attended to, and practically applied, might frequently supersede the perusal of books. Lessons gained in this way, will often supply the Christian with principles of action. Hence sententious remarks, and serious reflections on men and manners, on character and conduct, at once improve the understanding, and impress the heart. The proverbs of Solomon seem to have been penned on this principle. The subjoined short sentences, or moral maxims, explain this very familiar mode of mental and spiritual improvement. Should they be sufficiently interesting for your useful miscellany, they are at your service.

*Hackney.*

G. B.

When interest is at variance with conscience, any distinction to make them friends will serve the hypocrite.

Men are more unhappy in reproaching themselves when guilty, than in being reproached by others when innocent.

Men are governed by custom. Not one of a thousand thinks for himself; and the few who are emancipated dare not act up to their freedom and convictions, for fear of being thought singular.

Those who give great application to trifles, have seldom a capacity for matters of importance.

They who take their opinions upon trust, are generally the most violent.

A proud man is like Nebuchadnezzar: he sets up his image to be worshipped by all.

The same littleness of soul that makes a man despise inferiors and oppress them, makes him abjectly obsequious to superiors.

Flattery is false coin, which our vanity makes current.

Some men make themselves ridiculous, not so much by the qualities they have, as by the affectation of those they have not.

To say little and perform much, is the characteristic of a great mind.

They who train their children to habits of industry, provide for them better than by merely giving them a fortune.

The friendship that is formed gradually and without professing much, is generally lasting.

The young are generally slaves to novelty, and the aged to custom.

No preacher is so successful as Time.

Men never sin with less restraint, than when they are influenced by false principles.

## POETRY.

## ON THE DEATH OF A DEAR CHILD.

SWEET babe ! thou'rt gone ! and union bids " farewell ;"  
 But not affection ! No : there was a time  
 When it had been so ; but a oneness now  
 Has grown up in me, seeming from a seed  
 Out of Gethsemane, that joins me to  
 All spirits, one with her heart-ebbing Lord !  
 And oh ! this oneness prompts me to the place  
 Where million flowers, all sprung from tears of blood,  
 Bloom everlasting ; and of these thou'rt one !  
 That, while I'm joined with Him, I'm joined with thee ;  
 And Death, that triumph'd when he bore thee hence,  
 Shall be twice vanquish'd when he brings me there !  
 Oh, I rejoice at the division kind  
 Of such a thread, though fed at the heart's core ;  
 For now, in all I could have toil'd to teach thee,  
 In sacred knowledge, I'm a babe to thee !  
 Less than a babe ; for oft *we* know amiss—  
 And babes but err when teachers lead astray.  
 But now, thou'st One in whom perfection lives,  
 And such a spirit as can drink in streams  
 His rays omnipotent ; each one of which  
 Would dazzle mortal minds to pain and ruin !  
 Thou read'st the heavenly charts of Providence  
 Amidst the world, and 'midst men's wandering thoughts,  
 And 'midst saints' sorrows, and through the high-road  
 (All dim to us) where wins or fights its way,  
 That glorious cross, whose trophies rest with God !  
 And ah ! thou hast escap'd one teaching, too,  
 Which, hadst thou learn'd, had steep'd thy heart in tears,—  
 To wound thy Lord in known or unknown ways :  
 And so, I'd robb'd thee of that harp prepar'd  
 For those who cannot, as they die too soon !  
 And to this scene of blindness, dangers, woes,  
 I would not have thee back, my precious child !  
 Though nature utters not a word of this,  
 But faith—that seems to see thee near the throne,  
 And fain would think my babe the look returned !

L.

## THE DEDICATION OF THE SOUL TO GOD.

" Lord, what wouldst thou have me to do ?"—Acts ix. 6.

In deep abasement at thy throne,  
 Great God, with gratitude I own,  
 Thou hast an undisputed claim  
 To all I have, and all I am.  
 Though with a high and outstretched  
 hand  
 I've dared despise thy just command ;  
 Yet sovereign mercy cries—" Forgive ;"  
 And bids the trembling sinner live.  
 I mourn to think how long I've been  
 A willing slave to sense and sin ;  
 Henceforth I will, by grace divine,  
 Be wholly and for ever thine.

Now I count all things here but dross :  
 Deny myself, take up my cross.  
 I would, though floods or flames im-  
 pede,  
 Follow where'er my Saviour lead.  
 What thou wouldst have thy servant do,  
 That, in thy strength, will I pursue ;  
 My time, my thoughts, my life my  
 soul,  
 I yield to thy supreme control.

G. B.

Hackney.



## REVIEWS.

*Lectures on Homiletics and Preaching.* By Ebenezer Porter, D.D., President of the Theological Seminary, Andover. With a Preface, an Appendix, and copious Notes. By the Rev. J. JONES, M.A., Incumbent Minister of St. Andrew's, Liverpool. pp. 366.—Seeley and Co.

Our convictions as to the paramount importance of the Christian ministry, always induce us to listen with more than ordinary attention to such instructions as appear adapted to promote its efficient exercise. So many excellent publications have already appeared upon this interesting subject, that to expect, in addition, much that is original, would perhaps be unreasonable. But, if some competent person were to select from these numerous works what is peculiarly valuable in each, and, in a form as compressed as possible, present ministers and students with the result of his labours, he would perform a service which would justly entitle him to the gratitude of all who are engaged in the holy vocation.

Not having seen the American edition, of which the work before us, with certain exceptions, emendations, and additions, is a reprint, we are not qualified to state whether, upon the whole, in its present form, it appears to greater or to less advantage than before; but the reader shall be supplied with a prefatory paragraph, from the editorial pen, which, as in our own case, may assist him in forming an opinion.

"Having thus introduced the author to the English reader, and given him due precedence in the statement of his own reasons for composing the following work, it now becomes the editor to state the circumstances under which he has undertaken the task of revising it, and what additions and alterations he has presumed to make.

"Soon after the publication of the original work in America, last year, a copy found its way into the hands of his

respected diocesan, by whose kind recommendation and encouragement he was led to peruse, and subsequently to prepare it for the London press. In its original character and shape, how valuable soever the greater part of its contents, it could never have made its way among the English clergy. To say nothing of occasional peculiarities in style and phraseology, there was much irrelevant matter, and some few objectionable passages which required emendation or elision. Certain additions also appeared to be necessary, in order to render the work more complete. To each of these departments of his labours, the editor has given as much time and attention as his numerous pastoral engagements would permit. In the use of the pruning knife he has studied moderation, never altering a single sentence without an apparent necessity; and yet he has not scrupled to lop off occasionally, with a more formidable weapon, large portions of wild and overgrown branches, together with a few unsightly excrescences, which seemed at once to deform and injure the goodly tree."

We acknowledge that, from the time we perused this extract, we have felt some desire to make ourselves acquainted with the "irrelevant matter,"—"objectionable passages"—"large portions of wild and overgrown branches, together with a few unsightly excrescences," that it might make "its way among the English clergy;" and we are yet hoping for this indulgence. In the mean time, we beg distinctly, and once for all, to state, that with all this lopping and pruning, to obtain for it, in certain quarters, greater acceptance, though it may not be dressed exactly to our taste, it still remains a "goodly tree;" and the student in divinity, especially, may gather from it even clusters of excellent fruit.

Dr. Porter's "*Lectures on Homiletics and Preaching*," are on the "*History of the Pulpit—Choice of Texts—Choice of Subjects—Struc-*

ture of Sermons—Explication of Text—Unity—Division—Argument in Sermons—Rules of Argument—Conclusion of Sermons—Style of the Pulpit—General Characteristics of Sermons—Cultivation of Spiritual Habits, and Progress in Study.”

To these, the editor has added an appendix, “On the Delivery of Sermons—On the Principles, Physiological, Mental, and Grammatical, of Oral Delivery—On the Outline or Synopsis of a Sermon,” and “A Letter from the late Rev. Robert Hall, M. A., of Leicester, to the editor, when a student at Cambridge.” The last thirty-eight pages of the volume are occupied with notes.

We have experienced no ordinary degree of interest in perusing these lectures, and would earnestly recommend them to the careful examination of young ministers, and most of all to those who may not have been able to secure early literary advantages. The following instructions on the subject of “Division” are worthy of attention:—

“Divisions should be CONCISE IN TERMS. I mean, that the words employed should be few; and, when it is possible, the chief thought should be expressed in a single word. The reason of this rule is that in stating a head, we simply inform our hearers what is the point to be discussed, and the more simply and briefly we do this, the more easily is our division understood and remembered. Wellwood, on the text, “Who maketh thee to differ from another?” has this tedious round of words in his division: 1. The consideration of the authority of God, under which we are all equally placed, notwithstanding the variety in our conditions, ought to teach us an implicit acquiescence in the duties and in the lot assigned us. 2. Our obligations to cultivate the blessings we have received, and the consequences of their perversion, are exactly the same, whatever may be our portion of advantages; and 3. The sentence which shall at last be pronounced on our conduct at the tribunal of God, will have a special relation to the advantages which have been given, or have been denied us, and to the condition in which every individual has served God, or has sinned against him.

“Now if the preacher should repeat

this antithetic lumber of phrases and members a thousand times, not one of his hearers would remember it. But there would have been no difficulty had he said, I shall prove the duty of implicit acquiescence in the allotments of God, First, From his authority over us; Secondly, From the blessings he confers upon us; and Thirdly, From our final account.

“As this principle is of elementary importance, and is constantly violated in the pulpit, I will add, that conciseness in the form of heads, depends on such a relation of parts, as to dispense with the greatest number of words, by *ellipsis*; and especially to dispense with all ornament or explanation in the head itself.

“Take, as an illustration, the following plan, on the subject of regeneration. First, I shall consider in what this change consists, or what is its nature; Secondly, Show that wherever it takes place, it is produced, not by the efficacy of means, but by the influence of the Holy Spirit; and Thirdly, Exhibit evidence that, wherever this change is produced by the Holy Spirit, it is followed by the fruits of holiness, or a life of obedience. See how this drapery of words is dismissed by the aid of *ellipsis*, suspending all the heads on one connecting term; thus, In discussing regeneration, I shall consider, 1st, Its nature, 2nd, Its Author; and 3rd, Its fruits.

“Reybaz says: ‘A clear division is the handle of a vase, in the taking hold of which, every thing it contains goes with it. But if it has no handle, its contents are lost to us.’ Of this clear division, we have an example in the six particulars of Father Bernard on the text: ‘The Lord himself shall descend from heaven with a shout,’ &c. ‘*Quis veniat? Unde? Quo? Quando? Quomodo? Ad quid?*’ On this point I will only add two examples, from a valuable English preacher (Bradley), so brief and clear, that a hearer might repeat mentally, several times, without losing more than one sentence of the sermon. The first is on the repentance of Judas, which is shown to differ from true repentance in four respects: ‘Its origin—Its object—Its extent—and, Its result.’ The next is, on ‘the wrath to come,’ with five heads: ‘It is Divine wrath—Deserved wrath—Unmingled wrath—Accumulated wrath—Eternal wrath.’” pp. 109—111.

From the remarks on concluding a discourse, we select the last:

“A fifth remark is, that though high pow-



ers of execution in the pathetic are wanting to any preacher, THIS IS NO REASON WHY HE SHOULD BE DULL AND COLD. The most careless hearers know too well the weight of our business, to be satisfied when we aim no strokes at the heart. The keen sting of conscience they dread; but the thrill of emotion they certainly prefer to the listlessness of indifference. The love of excitement is instinctive and universal. Suppose that you lack, what indeed few possess, the power of taking the heart by assault; yet, you must awaken feeling, especially in the close of your discourse, or you come utterly short of the great end of preaching. A frigid temperament is no excuse in this case. Whose fault is it that his heart is cold who speaks on a subject which fills heaven with emotion? He has proved a doctrine of the gospel to be true, perhaps, by clear argument. What then? Shall that doctrine be left on the same footing with a mathematical axiom? Shall the hearers rest in mere assent to its truth, when its truth is the very thing that cuts them off hope and heaven? Look on an assembly of immortal beings sinking down to death, under an accumulation of unpardoned guilt! Think of the unspeakable love and agonies which procured for them forgiveness! Anticipate your meeting with these very hearers at the judgment! And the certainty, that each one of them who dies impenitent, will be an eternal outcast from God! And then, if you feel no stirrings of a mighty emotion in your own bosom, where is your compassion for dying men? Where is your love to Christ? Talk not of a piety that can offer apology for such a state of heart; mourn for it, rather, as your *sin*.”—p. 155.

Simplicity is an attainment of rare acquisition, whether in writing or in oral communication; yet scarcely any thing is more desirable, or more adapted to produce impression. On this subject we quote as follows:

“There is one more violation of simplicity in the style of sermons, which the preacher should avoid; I mean, the display of extensive reading. The practice of introducing scraps of quotations from classical authors, if carried beyond very moderate limits, even in literary composition, is so repulsive to men of taste, that it is much less prevalent now than it was in some former periods. At this day, pedantry in the pulpit is much more likely to show itself in exotic phrases, in far-fetched rhetorical figures,

in citing the apothegms of illustrious men, and especially in obtruding upon plain hearers the names and the opinions of learned writers. To seek the admiration of others by solving difficulties, which we ourselves have created, is an artifice unworthy of any respectable man. ‘It is not difficult,’ says Usher, ‘to make easy things appear hard; but to render hard things easy, is the hardest part of a good orator or preacher.’

“But when there is no *affectation* of this sort, the habits of a cultivated mind may deceive a preacher; and he may, imperceptibly to himself, take it for granted, that his language is intelligible to his hearers, because it is so to himself. ‘The extent of his knowledge,’ says a competent judge, on this subject, ‘the quickness of his perception, his ability to grasp a wide, and to unravel a complex subject, to appreciate the force of argument, and to keep up his attention without fatigue during a long and arduous investigation; these advantages place him at a distance from uncultivated minds. But when, in addition to these difficulties he must encounter from these causes, he speaks a language widely different from that of the mass of his hearers, in its copiousness, its arrangement, its images, and its very terms; he will evidently be in great danger of being generally obscure, and frequently, almost unintelligible to them. The words of Latin and of French derivation in our language, are extremely numerous; and a large portion of them are completely naturalized among men of education. They are so perfectly familiar to the ear of a scholar, that he has no conception, before he makes the trial, how many of them are never found in the vocabulary of the lower classes. When a young man, therefore, accustomed to the language of erudition, laden with academic honours, finds himself the pastor of a country congregation, what is his duty? Not, indeed, to adopt a barbarous and vulgar phraseology; but, like a missionary lately arrived in a new region, or like an inhabitant of another planet dropped into a village, he must study the habits of mind and the language of those among whom he is placed, before he can prosecute his ministerial labours with effect.’

“The effort required in this case well becomes one whose honour it is, for Christ’s sake, to be the servant of all. Concerning the simple rhymes composed by the great reformer, for the sake of the vulgar, it has been well remarked: ‘For these ballads Luther may

receive a greater reward at the last day, than for whole shelves of learned folios.' Vanity may make a man speak and write learnedly; but piety only can prevail on a good scholar to simplify his speech, for the sake of the vulgar. Such a preacher, though his worth may be overlooked by the undiscerning now, will one day have a name that is above every name, whether it be philosopher, poet, orator, or whatever is most revered among mankind."—pp. 161—163.

The lectures on the "General Characteristics of Sermons," contain much valuable instruction, which our limits will not permit us to extract, but which the theological student will do well to take into his most deliberate and devout consideration. As to that portion of the volume before us, for which the worthy Editor is more particularly responsible, although in some things we may not entirely sympathize with him, yet we tender him our cordial thanks for several important observations, and for refreshing our memory with certain excellent passages from Cecil and others. Prepared plans of sermons, to be filled up by the preacher, we have always thought entitled to little encouragement; too often have they proved a miserable refuge to indolence and inefficiency. On the subject of delivering sermons from a manuscript, the Editor says:

"But let him (the preacher) not suppose, when he has arrived at a considerable measure of excellence in the art of *reading*, that he has nothing more to acquire with a view to pulpit delivery. True, it is an important, not to say indispensable preliminary; but it is *only* a preliminary. Reading is not preaching. A sermon may be read from the pulpit with much propriety and correctness; there may be no false quantities, nor provincial accents, nor erroneous emphasis; the tones may be agreeable, the inflexions correct; the harmony of every sentence carefully preserved; and yet, after all, the sermon may not have been *preached*; it may not have conveyed, for one moment, the idea suggested by the term employed by our Lord and his apostles, *κηρυγμα*, a proclamation, a message of importance from a sovereign to his people. The distinction is not between the delivery of *written* and *unwritten* discourses; but between the mere *reading* of a written sermon, and the *preaching* of a

written sermon. An extemporary discourse may be as remote from preaching as the tamest and most uninteresting reading of one previously composed: for if there be no life-stirring sympathy between the words and affections of the speaker, it is, at best, but the cold essay of a fluent tongue. The preacher is a *κηρυξ*, an ambassador, a herald; and he bears with him tidings in which he is most deeply and intimately concerned, in common with those to whom he announces them; hence, whether his sermon be written or unwritten, he *preaches* it—he proclaims it—he publishes it abroad with corresponding life and energy. There is, in short, a *reality* in the matter to which mere reading, however excellent or even faultless, cannot attain. The preacher must convey his discourse, not from his manuscript merely, nor from the tablet of a retentive memory; but from an enlightened and approving understanding; from a heart warm with love to Him from whom he receives the tidings, and to those to whom he conveys them. With this view, he should make special preparation for the pulpit every time he is called upon to enter it. It is not enough, that he prepares a suitable *discourse*, whether written or unwritten; he must prepare *himself*, also, to deliver it in a suitable manner. He should endeavour, in the first place, to make himself perfectly familiar with what he has written, by reading it over several times; and so far to fix it on his memory, as to free himself from that slavish dependance upon his manuscript, which would keep his eye continually fixed upon its pages," &c., &c.—p. 245.

If this be an attempt, as we presume it is, to induce a persuasion that sermons delivered from a manuscript will be as impressive, all other things being equal, as the delivery of those which, in the conventional sense of the term, are extemporaneous, we think it quite a failure; all experience and observation, with comparatively few exceptions, being against it. That the employment of a manuscript in the pulpit has its advantages, is not denied; but to describe the effect as comparable with that which is often connected with the free and unembarrassed utterance of an unwritten discourse, is rather too much for ordinary credulity. Christ and his apostles have unquestionably given the benefit of their paramount ex-



ample in favour of extemporaneous address; a practice to which miraculous interposition is not essential; and which has had the sanction of the most eminently useful teachers that have, at any period, adorned the Christian church.

The importance of the subjects comprehended in this volume, and our sincere concern that attention may be extensively drawn towards it, must be our apology for having allowed this article to run to such an unusual length; an error which, in this department of our periodical, the candid reader will acknowledge we do not frequently commit.

*Lateinos, &c., &c.* By the Rev. REGINALD RABETT, A.M.—Seeley and Burnside. pp. xli. 308.

Our readers need not be informed that the interpretation of Scripture prophecy is engaging, in these latter days, a large measure of the attention of Christians of almost every name. Some proceed soberly to the work; others, and we fear the largest proportion of those who engage in it, rashly abandoning the only rule, of waiting for the event to explain the prediction, venture into the labyrinth of conjecture. We must not place Mr. Rabett with the latter, though we can hardly put him with the former of these two classes of interpreters. The "prophetic mania" has not obtained entire mastery over him, though here and there we can trace obvious symptoms of this dire disease. His book is well meant, but far from being well executed. He selects a particular portion of Scripture prophecy, Rev. xiii. 18, and pretty much confines himself to proving that the mystical number  $\chi\xi\epsilon'$  applies to the papal church, and to no other. Our readers need not thanklessly curl the lip in derision, as if Mr. R. were rendering no service to the cause of truth; it is important to prove that the apocalyptic predictions denounce certain, and now speedy, destruction upon a particular, a fatal, though a wide-spreading apostacy; and if most people now admit this to be the exclusive ap-

plication of the fatal number, still it is necessary that matters of this kind should be again and again repeated. Mr. R. finds very many interpreters of this celebrated passage, with whom he maintains a controversy. A most demolishing controversialist he is. Faber, Wrangham, Lee, Adam Clarke, and a host of others,—who, by the way, differ from him only as to the name, not as to the identity of the beast,—are all repeatedly overthrown:

"Full thrice he kills the slain."

Some of those whom he thus disposes of "find the number of the beast, and the number of his name," in the Greek word signifying apostate; others, in the designation, "The Latin kingdom;" while others support a various reading in the number, and maintain "that liberties have been taken with the passage." Mr. R. supports the conjecture of Irenæus, that the word *Lateinos*, in Greek characters, is the name required; the letters of which make up exactly the number 666: and it must at all events be acknowledged as a remarkable coincidence, that the Hebrew corresponding name furnishes precisely the same number; the conjecture is thus rendered exceedingly probable.\* In the Greek word, moreover, we have the very name of the kingdom of the Pope. It is "the Latin kingdom;" it describes the very mark which distinguishes the Papal church in every country and every age; it is under Latin dominion; it employs exclusively the Latin language in its devotional services, its decretals, bulls, canons, and councils.

Having thus ascertained the application of the mystical number, it is no difficult matter with our author

* A	30	γ	200
α	1	δ	6
τ	300	ε	40
ε	5	ς	10
ι	10	ϛ	10
ν	50	ϛ	400
ο	70		
ς	200		666
	666		

to appropriate to the Papal church the denunciations upon the beast uttered in the Apocalypse. Many of them have been already accomplished. The 1260 years, during which the beast was to possess its power, ended, Mr. R. thinks, with the year 1793; five years after which time the pope was compelled to relinquish his temporal dominion, and to go into exile.

Others are in progress to a speedy fulfilment. "Babylon the great is fallen, is fallen." Our author raises, therefore, his warning voice against partaking in the deeds, that we share not in the punishment to be inflicted on the beast. Had he reduced his book to one-fourth of its present size—a reduction which it could very easily afford,—and had he been satisfied with a hundredth part of the emphasis affected in its typography, he might have been listened to; we fear now, that he will be as little heeded as men who think they preach effectively, when, as a substitute for argument and illustration, they declaim and vociferate, with stentorian violence. One extract—a short one—shall close our remarks.

"Look to it, therefore, O Papist, if peradventure thou canst recover thy Pope from the deadly wound which the faithful martyr *Irenæus* hath inflicted on thy LATIN HEAD, wherewith he hath (by a bow drawn at a venture) smitten thy CHURCH and KINGDOM; thy MITRE and TRIPLE CROWN; thy Latin Roman MAN. Prepare then, O Papist, thy Latin Coffin, (for the doom of Popery is come, the 1260 days of years having expired); and embalm the Effigy of thy Majestic LATIN IDOL, and let thy *Asbestos* be of true Latin Texture, that the fire of *Vesuvius* scorch not his LATIN HOLINESS, for 'the smoke of his torment ascendeth up for ever and ever.'

"O Latin Papa, the Church of Christ will mourn thy exit, but only as the Jews of old did that of *Herod the Great*, after they had escaped from the *Circus*, or *Hippodrome*, at *Jericho*, in which that monster had caused them to be imprisoned, commanding that they should be destroyed immediately after his death; and because of those whom thou hast shut up in thy INFERNAL INQUISITION, and tortured, burned, and massacred, to the number of three thousand, and others whom thou hast anathematized and turned out of thy

LATIN ROMAN CHURCH (the great Anti-christian SYNAGOGUE OF SATAN); because of these and all other thy horrible monstrosities, and 'lying wonders,' know that thy 'latter end shall be worse than the beginning.'"—p. 270.

*Scripture Biography; comprehending all the Names mentioned in the Old and New Testaments.* By ESTHER COPLEY. Fisher and Jackson.

This lady has deserved well of the public, and especially of the religious public, for many years; and is now become a veteran among female writers, who have been set for the defence of the gospel.

If she had not written many other valuable things, this large volume would endure as a noble monument of her patient research, her persevering labour, and her judicious discrimination.

By placing the name of the individual in the middle of the page, the eye is relieved, and the memory also assisted. The accented syllable is marked, and the meaning of the name is given in English. The page is clear, and not over-crowded; the typography is good, and the neat stout binding is a recommendation to a book which, in the houses of many, will be in daily use. The contemporary tables, at the end of the volume, appear to have been compiled with great care and correctness.

Let the following short extract be taken for a specimen:

"ABIGAIL—Ab'-i-gail.

"Father of joy; or, the joy of my father. The wife of David. Abigail had been the wife of Nabal, a very rich but churlish man, who dwelt on Mount Carmel. David had requested some small kindness of Nabal, which he refused in a most rude and brutal manner; at which David was much irritated, and would have resented, even to bloodshed, had not Abigail, by her prudent, courteous, and conciliatory behaviour, disarmed his anger. How true is it, that "a soft answer turneth away wrath, and yielding pacifieth great offences." Turbulent and churlish behaviour is ever most disgraceful and disgusting; but a gentle, condescending, and obliging spirit, is truly amiable, and has often proved the means of averting

ing evils that threatened, and of introducing its possessor to advantages on which he had never calculated; 1 Sam. xxv. David had also a sister named Abigail, 'the wife of Jether, the Ishmaelite, and mother of Amasa; 1 Chron. ii. 16, 17."

Page 273. *Hymæus*, we think, should have been *Hymenæus*.

Page 428. We are not sure that our excellent friend has any authority for speaking of the early cha-

racter of Mary Magdalene as "most profligate and vicious."

Page 361. Query—Husband of *Tartallus*: should it not be *Tartessus*?

We hope Mrs. Copley will long be spared, to employ her versatile pen in writing tracts for the rich and the poor; in multiplying "Cottage Comforts," and, in assisting the inquiries of our Biblical students.

## BRIEF NOTICES OF RECENT PUBLICATIONS.

1. *Jabez's Prayer; or a Present from an Absent Teacher.* By C. G. pp. 43. Ward and Co.

2. *Little Annie; an Account of a Child lately Deceased.* By the Author of "The Week," pp. 36.

3. *Prize Essay.* pp. 57. Sunday-School Union.

4. *The British and American Sunday-school Teacher's Magazine.* Nos. 1 and 2. Simpkin and Marshall.—These, though minor publications as to extent and cost, are not so as to the subjects on which they treat, nor as to their adaptedness to be useful in that department of benevolent service for which they are prepared. We sincerely hope that they will be instrumental in producing great moral and spiritual improvements.

1. *Thoughts on Religious Intolerance, addressed to Religionists; especially to the Prejudiced of all Persuasions.* By Philagathos. pp. 48. Westley and Davis.

2. *A Vindication of Protestant Dissenters from the Charge of the Sin of Schism; or an Exposition of the Principles of Protestant Dissenters, founded on the New Testament.* By A. Wayland, Minister of the Baptist Chapel, Lyme Regis, Dorset. Nos. 1, 2, 3, 4. pp. 34. Wightman.—Whoever may be the writer of "Thoughts on Religious Intolerance," he is certainly entitled to the cordial thanks of all those to whom his pamphlet is addressed. The correctness of its sentiments, the candour of its spirit, and the terseness of its style, place it in the foremost rank among those publications of the day, which the course of events, transpiring in the period through which we are passing, has made necessary; and which, in exposing the temerity of ecclesiastical despotism, and propelling the public mind in the direction of freedom and truth, have already achieved enough to connect with the mention of their names

respectful deference and grateful recollection.

Mr. Wayland's tracts are characterized by sound sense and Christian temper. He moves steadily forward in the consecrated path of revelation; unencumbered either by acts of parliament, or canons of convocation. He seems to say, "I will walk at liberty, for I seek thy precepts," and he is commendably anxious that the same Christian freedom should be properly appreciated and enjoyed by all.

*Baptism and Regeneration, The Doctrine of the Church of England Considered, and her Baptismal Service Illustrated.* By the Rev. James Frederick Todd, M.A., of Trinity College, Cambridge, and Curate of St. Cleer, Cornwall. pp. 69. Seeley.—It is really pitiable to observe the miserable shifts and fetches to which those persons are reduced who endeavour to hold up the superstition of the Church of England, as to the articles of baptism and confirmation. Were it not for the seriousness of the subject, what is affecting to grief would become highly amusing. A few more such writers as Mr. Todd (oh, that they were but read!) and little besides can be necessary to give increasing prevalence to nonconformity.

*A Letter on the Marriage of Christians with Unbelievers.* By H. H. Dobney, Great Missenden, Bucks. With an Appendix, by the Author of the "Retrospect," &c. pp. 54. Nisbet.—Though we have met with several good works on this subject (see especially a work entitled "Domestic Happiness"), yet we are glad to see this; and only lament that it should be, as we believe it is, through the rashness and inconsiderateness of young people, essentially necessary. In his letter, which is divided into seven sections, Mr. Dobney has argued forc-



bly and conclusively. He has founded his reasoning on Scripture facts, and legitimate inference. This tract should certainly be encouraged among all denominations of Christians.

*Hints to Parents on the Religious Education of Children.* By Gardiner Spring, D.D., Pastor of the Brick Presbyterian Church in the City of New York. pp. 107. Fisher, Son, and Co.—On the subject of this publication, the interest can never be said to have ceased. It is true, we have now, in relation to it, line upon line, and precept upon precept; yet it is not less true, that this work by Dr. Spring is by no means superfluous; for though we may have often heard nearly the same things, yet, as presented to us by this attractive writer, they possess a freshness, which invests them with an air of novelty that must excite attention, and will, we trust, prove extensively beneficial.

*Le Nouveau Testament de Notre Seigneur Jesus Christ.* Edition Stéréotype. Revue et corrigée avec soin. Reid and Co.—Just such a French Testament as a reader of that language would like to have about him, for frequent reference and devout meditation. Its size, paper, and type, powerfully recommend it to those persons who are solicitous of obtaining the neatest and smallest edition of the New Testament.

*The Saviour's bright Example: a Model for Sunday School Teachers.* By Charles Gosbell. Vol. 1. pp. 96. Ward and Co.—An excellent little manual for Sunday-school teachers, which we sincerely hope they will receive with thankfulness, study with prayer, and act upon with decision and perseverance.

*The Portion of the Soul; or, Thoughts on its Attributes and Tendencies, as indicating its Destiny.* By the Rev. Herman Hooker. pp. 69. Seeley.—Whatever may call us to a serious and scriptural attention to the nature and concerns of our immortal spirits, is entitled to our first and best consideration. Such is the purport of the tract before us; and as it appears to us to be well calculated to answer the design with which it was written, we would earnestly recommend its diligent perusal.

*The Pastor's Daughter; or, Conversations between the late Dr. E. Payson and his Child, on the Way of Salvation by Jesus Christ.* With an Introductory Notice, by Jacob Abbott. pp. 172. Seeley.—Both the names on this title-page will procure a favourable reception for this little volume. It is intimated, that the conversations it records took place, sub-

stantially, between the lamented Dr. Payson and his daughter, from the time of her almost earliest age until she made a profession of her faith in Jesus Christ. It is scarcely necessary to add, that a work of this description is likely to be extensively useful, especially to the rising generation.

*Observations on the Redemption of Man, on Divine Worship, and on the Partaking of the Flesh and Blood of our Lord Jesus Christ.* By Samuel Rundell. pp. 44. Darton and Harvey.—We are not aware that this pamphlet contains anything in support, either of the sentiments or practice of the respectable Society of Friends, which has not been ably and repeatedly answered, or we should deem it incumbent to bestow upon it more than this brief notice. We only, therefore, think it necessary to add, that the style and temper in which it is written are creditable to the author.

*Flowers of Poetry for Young Persons; arranged from various Authors, as a Companion or Sequel to Miss Taylor's Original Poems.* Two Vols. pp. 288. Hamilton and Co.—A very instructive and pleasing selection. The following is ascribed to the Princess Amelia:

“THE WORLD.”

“Unthinking, idle, wild, and young,  
I laugh'd and talk'd, and danc'd and sung:  
And, proud of health, of freedom vain,  
Dream'd not of sorrow, care, or pain;  
Concluding, in those hours of glee,  
That all the world was made for me.  
But when the day of trial came,  
When sickness shook this trembling frame,  
When folly's gay pursuits were o'er,  
And I could dance and sing no more,—  
It then occur'd how sad 'twould be,  
Were this world only made for me!”—p. 23.

*A Companion for the Sick Chamber; or, the Uses of Affliction briefly Stated and Illustrated; with Examples and Prayers.* By John Thornton. pp. 190. Westley and Davis.—The respected author of this useful work is familiar, we hope, to our readers, by his former pious and edifying publications. They will, we doubt not, receive this as a valuable addition to the list; and regard it as a friend with whom, in the hour of trial, they may profitably converse.

*Primary Lessons for Children and Infants' Schools.* By Charles Baker. pp. 18. Longman.—Well adapted to accomplish its benevolent purpose.

*A Short Sketch of the Life of Mrs. Hemans, &c.* James Paul.—To all the admirers of this deceased lady, this little book will commend itself, though it be but “short and scant,” as the writer confesses. It is dedicated to the Rev. T. Bowdler, A.M.

## OBITUARY.

## MRS. BAKER.

Mrs. Baker, late of Andover, was born at Whitechurch, Hants., on the 15th of July, 1790. She was the youngest daughter of Mr. John Brackstone, many years a deacon of the Baptist church in that place. He possessed a strong mind, and a most benevolent heart; his piety was deep and unaffected; and his talents rendered him an able assistant to his pastor, and an esteemed supply to the churches around. The truly honourable and useful life of this excellent man was terminated by apoplexy, on the 17th of May, 1813, after having preached three times on the preceding day. As a husband and a father, he was kind and considerate, solicitous for his children's welfare. They were prohibited from mingling with worldly society, and but seldom permitted to visit in professing families, where he thought religious principles were lax or weak. Almost constantly in the society of pious parents, they were preserved from many snares, and could not grow up in ignorance.

Mrs. B., however, attained to the age of twenty-two, before her heart yielded to the gospel. One of the first sermons that impressed her mind, was preached by the late Mr. Saffery, from Phil. ii. 9, 10. About this time she attended the ministry of her brother-in-law, Mr. Millard, and derived great benefit from it; she feelingly alluded to one sermon in particular, on the difference between the assurance of faith and the assurance of hope; which was very useful to her, when, she says, "I was doubting and fearing." At the end of a list of the texts for that year (1813), is found the following note, "On looking over these texts, I see some that I enjoyed much in hearing—some that caused me to fear, lest, through unbelief, I should come short of the heavenly Canaan—some that seem to have been entirely lost upon me—and some, more particularly my father's last three sermons, which make the tears start in my eyes every time I read them. Whatever thou deniest me, O Lord, as to the present life, O deny me not an interest in the blood of thy Son. O defend my guilty, trembling soul from wrath divine, and justice infinite. I come not in mine own name, for I am all defiled with sin; but I plead his me-

rits, and his only, with whom thou art well-pleased, and whom thou hearest always." In the spring of 1815, she was baptized, and became a useful member of the church in her native town. In the summer of 1818, she removed with her relatives to Lymington, where a wider field of usefulness opened to her. Here she gave her aid in every way to the benevolent institutions in that town, and to those, especially of a more religious character, connected with the church and congregation where she attended. Frequently, the most laborious part of the duties of these institutions devolved upon her.

On the 13th of April, 1826, she was married to Mr. Baker, of Andover, and in her new situation, continued zealously to exert herself for the present and eternal benefit of her fellow-creatures; administering to the wants of the poor, instructing and praying with the afflicted, and regularly and constantly teaching in the Sabbath-schools, even when weighed down with affliction and pain. Finding no Bible Society in the place, she waited on a family of friends and others, who cheerfully united with her, and a Ladies' Association was formed, which has proved a blessing to the town and neighbourhood. Her surviving associates thus express their sense of her worth, and their loss: "The Committee cannot conclude this report, without briefly adverting to the great loss they have sustained in the course of the present year, by the death of a most valuable member, Mrs. James Baker. She was not only first in the formation of this Association, but a truly excellent character, ever ready to devote her time and talents to this or any other intimation of duty, in the path of Christian benevolence."

One of the instruments of usefulness frequently (it is believed) employed by Mrs. B., was her pen. Letters have been discovered since her death, conveying warning and reproof to the sinning, and comfort and instruction to the suffering. The writer of this does not mean to convey the idea that Mrs. B. troubled herself with political questions, but he was somewhat surprised to find a copy of a letter, which did great credit

to her head and heart, written while the slave emancipation bill was pending, which, he understands, was sent through a medium by which it was likely to reach the right quarter, arguing the impropriety of remunerating the slaveholders for those who had been smuggled into the colonies, since the date of the abolition bill.

Of all her labours of love, *those* in which she most delighted were the engagements of the Sabbath-school, and visiting, relieving, instructing, and praying with the poor and afflicted. Much of her time, for twenty years, was thus spent, and a considerable portion, also, of the funds at her command. Several of these children of sorrow, it is confidently believed, have welcomed her to the seats of blessedness, as the instrument of conducting them there, and others, it is hoped, will follow her.

Thoughtful, fond of reading, and possessing a memory remarkably retentive, Mrs. B.'s mind was well stored with useful information. With the history of nonconformity and dissent, she was very familiar; and few, besides those who have travelled abroad, or visited the churches at home, were so intimately acquainted as she was with the state of religion in the world at large, or in her own denomination in particular. But the treasures of her mind were only discovered incidentally, never produced for the purpose of display. Humility was one of the most striking features of her character. The fragments left behind her bear witness to the constant jealousy which she exercised over her heart, motives, and actions, and to her fervent devotion. The following petition is found connected with her loved pursuits: "May the Lord, in mercy to my soul, save me from setting up an idol of any sort in his place; as I do, by preferring a work professedly for him, to communion with himself!"

Her disposition was remarkably retiring. She shunned, rather than sought society; nor was she happy in company unless when the conversation had a tendency to improve the mind, or led to some useful result. With a less portion of religion, she would have endeavoured to satisfy herself with the duties and joys of secluded life, and with liberally aiding those who did the work; but the powerful influence of grace on her timid and retiring nature, and her highly nervous state of feeling, drew her, not into the streets of the city—there her voice was not heard, but into those hovels which abound in its benighted and neglected

lanes; and there her happiest hours were spent. Her's was,

—"the unobtrusive blaze,  
Content in lowly shades to shine."

Although Providence had placed her in circumstances where that extreme care was not required which multitudes of pious females find absolutely needful; yet truth requires it to be said, that there was a degree of indifference manifested towards her domestic affairs, which was not, perhaps, altogether commendable; but no inattention towards the best interests of any one under her roof was ever discovered. The eternal welfare of her children was an object of her deep and constant solicitude; with true maternal care she watched over their opening faculties, dispositions, and tempers; if an article of dress induced signs of vanity, one of a plainer form or graver hue became its substitute. It was her custom, after the instructions of the day, and some part of the Sabbath, to retire and pray with them and for them; and she enjoyed her reward some time before she left them, in the hope that one, 6 years of age, was the subject of converting grace. The following incident, which took place the morning after the bereavement, evinces in some degree the extreme pains which she had taken with her children. Sitting at the breakfast table, the child turned six was observed pensive, and moving her lips, being asked what she was thinking of, replied, "Only a child's lamentation, father, on the death of a dear mother." Being requested, she selected the following verse, out of six, and recited it.

Let me console his broken heart,  
And be his comfort by my care;  
That when at last we come to part,  
I may not have such grief to share."

Previous to her decease, Mrs. B. became a constant sufferer, and distressingly so for the last six weeks of her life. About a month before her death, her husband found her weeping when he awoke. Being urged to tell the cause, she said, "Mine are not tears of sorrow; I have been musing on a hymn of Dr. Watts's." She then repeated the whole of that beautiful poem, in his lyrics, beginning,

"Oft have I sat in secret sighs,"

On the morning of her last Sabbath on earth, in reply to her husband's kind inquiries, she said, "I have had such a delightful night, such sweet sleep, and so free from pain; and this has been a most blessed morning. The exercises of my mind on eternal realities, have been beyond any thing I ever experi-



enced till now. The views I have had of the heavenly state—the glories of the Redeemer—the preciousness of his blood—and the greatness of his love, are beyond my powers to describe. I fear, I fear I shall lose this enjoyment! and I had such a sense of sin, such views of its evil nature, as I am certain I never felt or saw before; it made me almost think I never till now knew what conversion was. And when I think of the privileges and advantages I have had, in religious parents and Christian friends, I am astonished to think that I have lived so little to the glory of God. Oh, I have much to confess to friends, yes, and I must confess.” This was spoken with such emphasis, that her husband, dreading the effects in her debilitated state, kindly put a stop to the conversation, and it never was resumed. On returning from chapel, he found her up, but, through pressure on the brain (a complaint to which she had been long subject), unable to converse, yet sensible and with a delightful smile upon her

countenance. In the evening she was somewhat better. When the children were brought in, before retiring to rest, she kissed them, and, placing her hands on their heads, said, “The Lord Almighty bless you, my dear children.” This proved to be the parting blessing, for she saw them no more. Next morning she gave birth to twins, one of whom survives her. Four hours after she was seized with delirium, which lasted ten hours. About eight in the evening, she seemed better, but half an hour after, apoplexy terminated her valuable life, February 23, 1835, in her forty-fifth year. She has left three children. Next Lord’s-day morning, her remains were interred in the Baptist burying-ground, and the very solemn event was improved in the evening, from “Enoch walked with God,” by Mr. Watts, her pastor, in the Independent chapel, kindly lent for the purpose; the same evening, at Ludgershall and Whitchurch; and next Lord’s-day, at Lymington.

#### MR. JOHN BALLARD.

On Saturday, August 22, 1835, was removed from a scene of severe and protracted suffering, to that rest which remains for the people of God, at the age of sixty-one, Mr. John Ballard, of Staplehurst, Kent. For upwards of thirty-eight years he was member of the Baptist church at Smarden, in that county, under the pastoral care of the Rev. Mr. Copping; twenty years of which he sustained the office of deacon.

His parents were eminently distinguished in their day for piety and devotedness to God. This was peculiarly the case with his mother. She was a woman of much prayer. Her children were daily borne on her heart before the throne of divine grace. On the prayers of his mother John placed great dependence for his acceptance in the sight of God, until the Holy Spirit taught him that the only way for that acceptance is through Him who loved the church, and gave himself for it.

When between nine and ten years of age, he attended the worship of God at a farm-house in the neighbourhood of Staplehurst, where the gospel has for many years been preached, and where God has frequently shown his approbation of the labours of his servants, by setting his seal to their endeavours for the promotion of his glory. The even-

ing was wet, and but few persons were present. The late Rev. Mr. Ralph, of Maidstone, expounded the word of God on that occasion. The truth he then heard arrested his attention, affected his conscience, and impressed his heart.

After a few weeks, however, the impression wore off, and for a time he gave way to the inclinations of his corrupt nature; though not without occasionally feeling powerful checks of conscience, which drove him to a throne of grace pleading for mercy. In this state he continued till the death of his mother, which took place October 22, 1792, when he was about eighteen years of age. His loss of her was acutely felt—a loss which seemed to bury all his hopes and happiness in the grave in which she was interred. But it was sanctified. Lasting impressions were made on his mind; and he was led to look to him who has said: “As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem.”

The Friend of his now sainted and glorified mother became the object of his deep solicitude. With an earnestness unfelt before he applied to that Friend. Him he found in Jesus, and through Him alone he now sought acceptance with the Father of mercies and

God of all comfort; and obtained that support which he had in vain sought elsewhere.

For some considerable time he laboured under conviction of sin; until one Sabbath, attending the ministry of the late Rev. Mr. Foster, successor to Mr. Lloyd, at the Baptist meeting-house, Tenderden, that good man preached from Solomon's Song i. 5: "I am black, but comely." The object of the discourse appeared to be the setting forth of the state of the sinner in himself, and his comeliness in Christ. Under that sermon consolation flowed into his mind, and a hope took possession of his breast—that hope which maketh not ashamed—a hope which he never after lost, amidst all the doubts and fears which often harassed his mind.

His acquaintance with her who is now his bereaved widow, was the means of leading him to attend the ministry of the word at Smarden. There both were baptized when he was at the age of twenty-three. He now rested on Jesus as the only surety of the sinner, and placed all his hope of salvation in the cross. In the earliest period of his Christian course he greatly enjoyed the public means of grace; and his private hours at this period were so distinguished by the manifestations of the presence of God, and the evidences of divine love to his soul, that occasionally he has entered somewhat into the experience of Paul, and felt as in a strait betwixt two, having a desire to depart and to be with Christ.

The disease (asthma) under which he suffered so long, and at times so severely, was early and deeply rooted in his constitution. For upwards of twenty years he was unable to take rest but in an erect posture; consequently, during that period he was never able to recline on his bed. Many and wearisome nights did he pass in the chair in which he died. And frequently, even in the depths of winter, were the doors and windows obliged to be kept open during the night for the admission of air to prevent suffocation. Amidst all, his patience and submission were surprising. Oft it appeared little short of a miracle that he could still survive.

No views cheered his heart like that which related to the prosperity of Zion; and those who attended him at the hour of devotion found him breathing:

"My soul shall pray for Zion still,  
While life or breath remains;  
There my best friends, my kindred, dwell;  
There God, my Saviour, reigns."

On these occasions his humility was singularly conspicuous; and he appeared to sink into nothingness before the awful Majesty of heaven. When spoken to respecting his experience, and hope and prospect of a better world, he replied: "I cannot think all I have felt is mere nature; I cannot believe he will leave his work unfinished." Towards the closing scene he said but little; but was as one waiting for the coming of his Lord.

When the writer last saw him, he was greatly exhausted. After prayer it was remarked: You are not afraid to go; you know whom you have believed? He replied, with emphasis, "*I am resting on the Rock.*" You have no fear then? "No," was his answer, "why should I? He is always the same. He will not leave me." About eleven o'clock the last night of his stay below, he said to his partner, who was anxiously watching him: "How shall I get to land?" She replied: "O, my dear, skilful's the Pilot that sits at the helm." He answered: "Ah, yes." About two in the morning, being asked how he felt, he said: "It's hard work! when will it be over?" About three he was asked if he felt happy. "Yes, yes; all's at peace with Jesus." Taking a little refreshment for the last time, he said, "That will do;" and soon after expired. His end was indeed peace.

"Fly, ye profane, or else draw near with awe.  
For *here* restless demonstration dwells—  
*Here*, tired dissimulation drops her mask—  
*Here*, real and apparent are the same.  
You see the man—you see his hold on hea-  
ven.

Heaven waits not the last moment; owns  
its friends  
On this side death, and points them out to  
men—  
A lecture silent, but of sovereign use.  
Life, take thy chance—but oh, for such an  
end!"

On the following Wednesday he was interred beneath the chapel at Smarden; and his death improved from Job xxiii. 6: words chosen by himself for the occasion. A similar service took place on the evening of the succeeding Sabbath, at Staplehurst chapel (where, for some years, he had been in the habit of attending, in consequence of the state of his health precluding his reaching so far as Smarden), from the words of Simeon, Luke ii. 29, 30: "Lord, now lettest thou thy servant depart in peace," &c.  
"Let me die the death of the righteous; and let my last end be like his!"

J. P.

## RELIGIOUS INTELLIGENCE.

ANNUAL EPISTLE OF THE SOCIETY OF  
FRIENDS.

DEAR FRIENDS,

We consider it to be a cause for humble thankfulness that we have been again permitted to assemble as a religious body, and to conduct the concerns of the Society in brotherly love. In the flowing of this love we again address you, and tenderly salute you all in the name of our Lord Jesus Christ.

Epistles have been received, as in former years, from our friends in Ireland and North America, which have been very acceptable to this meeting; and we have felt satisfaction in maintaining a friendly intercourse with our beloved distant brethren.

The sense which we have now been permitted to enjoy of the overshadowing wing of divine goodness, has afforded a renewed evidence that we are, as a church, built on that foundation, than which no other can be laid, which is Jesus Christ.

Our forefathers in the truth were, as we believe, remarkably visited with the day-spring from on high; and under the fresh and powerful influences of the Holy Ghost, were enabled to proclaim among men, the purity and spirituality of the gospel of our Redeemer.

They professed to be instructed in no new truths; they had nothing to add to the faith once delivered to the saints; they cordially acknowledged the divine authority of the Holy Scriptures; they were deeply versed in the contents of the Sacred Volume; and they openly confessed that whatsoever doctrine or practice is contrary to its declarations must be "accounted and reckoned a delusion of the devil." But it was evidently their especial duty, in the Christian church, to call away their fellow-men from a dependance upon outward forms, to invite their attention to the witness for God in their own bosoms, and to set forth the immediate and perceptible operations of the Holy Spirit.

It was given them to testify that this divine influence was to be experienced, not only in connexion with the outward means of religious instruction, but in the striving of the Spirit with a dark and unregenerate world; and in those gracious visitations to the mind, which are independent of every external circumstance.

Nothing could be more clear than the testimony which they bore to the eternal divinity of the Son of God, to his coming in the flesh, and to his propitia-

tory offering on the cross for the sins of the whole world; and they rejoiced in the benefits of the Christian revelation, by which these precious truths are made known to mankind. They went forth to preach the gospel, under a firm conviction that, in consequence of this one sacrifice for sin, all men are placed in a capacity of salvation. And they called on their hearers to mind the light of the Spirit of Christ, that they might be thereby convinced of their transgressions, and led to a living faith in that precious blood through which alone we can receive the forgiveness of our sins, and be made partakers of the blessed hope of life everlasting.

We wish to assure our dear friends every where, that we still retain the same unalterable principles, and desire to be enabled, under every variety of circumstance, steadily to uphold them.

While we are anxious that all our members should exercise a daily diligence in the perusal of the sacred volume, we would earnestly invite them to wait and pray for that divine immediate teaching, which can alone effectually illuminate its pages, and unfold their contents to the eye of the soul. "For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God." As this is our humble endeavour, the various features of divine truth will be gradually unfolded to the seeking mind. We beseech you, dear friends, carefully to avoid all partial and exclusive views of religion, for these have ever been found to be the nurse of error. The truth as it is in Jesus forms a perfect whole; its parts are not to be contrasted, much less opposed, to each other. They all consist in beautiful harmony; they must be gratefully accepted in their true completeness, and applied with all diligence to their practical purpose. That purpose is the renovation of our fallen nature, and the salvation of our never-dying souls.

How precious is it to remember that, in the prosecution of this great object, the humble Christian is strengthened by the indwelling of the Holy Ghost, for his race of righteousness, and is furnished with an infallible inward guide to true holiness! The pride of his heart is broken down by a power beyond his own; his dispositions are rectified; and now he can listen to that still small voice of Israel's Shepherd in the soul, which



guides to the practice of every virtue. We beseech you, dear friends, not to rest satisfied with a mere notion of this blessed doctrine, but to apply it, with all watchfulness and diligence, to your daily life and conversation. Thus alone can we escape from the spirit of the world, with all its covetousness and vanity, maintain the true simplicity and integrity of the Christian character, and finally perfect "holiness in the fear of God."

The distrains made on our members during the last year for tithes and other ecclesiastical demands, amount to upwards of twelve thousand eight hundred pounds; and one friend is now suffering imprisonment in the jail at Carlow, in Ireland, in consequence of his conscientious refusal to pay tithes. In communicating this information, we wish to remind you, that one important result of the immediate influence of the Spirit, is the distribution of gifts in the church for the edification of the body.

The testimony which, as a society, we have long borne to the freedom and spirituality of the Christian ministry, is, we trust, increasingly understood in the world; and never was the steadfast maintenance of it more necessary than at present. Let us never forget that there can be no right appointment to the sacred office, except by the call of our Lord Jesus Christ; nor any true qualification for the exercise of the gift, except by the direct and renewed influences of the Holy Spirit. Let us not fail to bear in mind that these influences are not at our command, and that unless they are distinctly bestowed for the purpose, no offerings, either in preaching or prayer, can ever be rightly made in our assemblies for divine worship.

We entreat our dear friends not to be weary or ashamed of their public silent waiting upon God. It is a noble testimony to the spirituality of true worship—to our sense of the weakness and ignorance of man, and of the goodness and power of the Almighty. May our dependence, on these occasions, be placed on that gracious Saviour, who promised to be with his disciples when gathered together in his name! May we be found reverently sitting at his feet; and, in the silence of all flesh, may we yet know Him, to teach us, who teacheth as never man taught. In order to experience this great blessing, it is absolutely necessary that we should guard against a careless and indolent state of mind, and should maintain that patient and diligent exercise of the soul before the Lord, without which our meetings cannot be held in the life and power of truth.

We would remind our young friends who have received a guarded and religious education amongst us, that they can never be living members of the church of Christ without baptism. And what is the baptism which can thus unite them in fellowship with the body? Not "the putting away of the filth of the flesh," or the performance of any external rite; it is "the washing of regeneration, and renewing of the Holy Ghost." Never forget, we beseech you, that vain will be the advantages which you have derived from the teaching of your fellowmen, unless you are truly born of the Spirit, and become new creatures in Jesus Christ.

While we confess our continued conviction that all the ceremonies of the Jewish law were fulfilled and finished by the death of Christ, and that no shadows in the worship of God were instituted by our Lord, or have any place in the Christian dispensation; we feel an earnest desire that we may all be partakers of the true supper of the Lord. Let us ever hold in solemn and thankful remembrance the one great sacrifice for sin. Let us seek for that living faith, by which we may be enabled to eat the flesh of the Son of man, and drink his blood. "For," said our blessed Lord, "except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." Thus will our souls be replenished and satisfied, and our strength renewed in the Lord.

We are solicitous that friends, every where, may be encouraged to cultivate a greater depth of religious experience; that they may avoid all evil surmisings, all party spirit, all unholy zeal; that they may be clothed in the meekness and gentleness of Christ, and be abundantly endued with that precious charity which is the bond of perfectness.

The unity which, as a society, we have long enjoyed, is indeed attended with many advantages, both civil and religious. It is a means of strength, and a source of much happiness; and we would exhort all our members to watch unto prayer, that they may be enabled, by the grace of our Holy Head, to preserve it inviolate.

May "the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you. To him be glory and dominion for ever and ever. Amen."

Signed, in and on behalf of the Meeting, by

SAMUEL TUKE,

Clerk to the Meeting this Year.

# CHAPELS OPENED.

## STRATFORD-ON-AVON.

On Tuesday, August 18, 1835, the corner stone of a new Baptist meeting-house, Stratford-on-Avon, was laid in the presence of a goodly number of friends in the town and neighbouring churches.

The Rev. James Simmons, of Leicester, offered up solemn prayer to Almighty God; the Rev. A. Fuller, of Blochley, gave out the 118th Psalm; the Rev. Thomas Swan, of Birmingham, delivered an appropriate address, founded on Isai. xxvi. 1; and the Rev. Thos. Helmore (Independent minister of the town) concluded the service with prayer. In the evening, the Rev. Thos. Swan preached at the Independent meeting-house, from 1 Cor. i. 21.

Stratford-on-Avon contains a population of upwards of 6,000 persons; out of which, not 1,000 regularly attend any place of worship. In the year 1826 an attempt was made to raise a church and congregation of the Baptist denomination; a small place was erected, and opened in July, 1827. Here, the late Rev. Abraham Smith (then a student at Bristol), and other ministers from neighbouring churches, often proclaimed the word of life; and we rejoice that their labours were not altogether in vain.

On the 26th of February, 1832, a church was formed of ten members; some of whom date their first serious impressions from attending the ministry of the word in that place. The church, having waited for Mr. Smith till he had finished his studies, had no doubt he would have settled amongst them; but soon after his return from Bristol, it pleased God to lay him aside from his public work, by a very painful and lingering affliction; and on the 1st of February, 1832, he was removed from this scene of labour to the rest above.

Soon after his death, it having pleased God to remove some from the town who took an active part in the work, the place not being regularly supplied with the ministry of the word, and the meeting-house being private property, and in an obscure situation, circumstances (unnecessary to mention here) soon occurred, which rendered it unavoidably necessary to shut up the place. But previous to this, a suitable piece of ground, in a populous part of the town, was purchased, and secured in the hands of fifteen trustees, with a view to erect a neat and commodious place of worship.

The friends connected with the cause lamenting over the spiritual condition of the people, and the Lord having been pleased to augment their number, they feel it their bounden duty to put their hands a second time to the work; and have commenced the present building, which, when finished, will be fifty feet by twenty-eight feet in the clear, including vestries, and is expected to be opened about April next.

As the support of the minister will lie heavy on a few individuals, the friends are anxious that their place, when opened, should not be incumbered with debt; and as they have made the utmost exertion among themselves, they trust that the appeal which will be made to the Christian public, to enable them to accomplish so desirable an object, will not be made in vain.

May the great Head of the church send a faithful and successful labourer into his vineyard—bless this attempt to extend his cause—and render it eminently conducive to the advancement of his glory.

## KINGSTHORPE.

On Wednesday, Sept. 2, 1835, a very neat and commodious Baptist chapel, 40 feet by 33, exclusive of a convenient vestry, was opened for divine worship at the pleasant and populous village of Kingsthorpe, near Northampton; on which occasion two sermons were preached in the morning, by the Rev. Messrs. Tunly, of Brington, and Wheeler, of Moulton; the former founded his discourse on Heb. x. 24; the latter, on Eph. i. 8. In the evening, the Rev. J. New, of Arnsby, preached from Mic. v. 7. The Rev. Messrs. Bennett, Foskett, Knowles, Moore, Blackburn, and Goodman conducted the devotional exercises. The congregations were crowded; the collections at the doors amounted to thirty pounds, six shillings, and sixpence. The whole expense incurred in the erection of this much needed and comfortable place, including the purchase of the ground, is about £520. By a penny a week subscription, commenced in 1826, the voluntary donations of the congregation, the assistance of a few kind friends in the vicinity, and the collections on the day of opening and following Sabbath, with the proceeds arising from the sale of the old place of worship, the debt is now reduced to a little more than £130; and it is hoped the neighbouring churches will encourage

the hearts and strengthen the hands of those who have already acted so nobly in the cause, by aiding them in the liquidation of this remaining sum.

---

ASHTON-UNDER-LINE.

A new chapel was opened in connexion with the Baptist denomination, in the above town, on Sunday, September the 20th, 1835; when three sermons were preached; in the morning, by the Rev. Dr. Steadman, of Bradford; and in the afternoon and evening, by the Rev. John Aldis, of Manchester. The township of Ashton contains near 20,000 inhabitants, and till the opening of the above place, was destitute of any chapel for the Particular Baptists. It was long thought desirable to attempt an interest there; but the Earl of Stamford, to whom nearly all the land belongs, allows no new leases for the building of chapels for *Dissenters* of any description. At length the theatre (an excellent building) became available, and was taken at the yearly rent of £30, and fitted up for a place of worship. These alterations will cost, when complete, near £300; towards which £112 were collected before the opening, and the collection during that day amounted to £50. The Lancashire Itinerant Society has promised to support an agent at the place, and the Rev. James Buck has engaged to supply them for three months. The congregations are good, and the prospects very encouraging.

---

LITTLE-PORT.

On Sept. 16, a Baptist meeting-house was opened at Little-port, when a numerous congregation assembled. The Rev. J. Gray, of Cambridge, preached in the morning, from Matt. xviii. 20; the Rev. Richard Squibbs (Countess of Huntingdon's connexion), in the afternoon, from Luke xiv. 16—20; and the Rev. — Green, Baptist Minister of Soham, in the evening, from Acts xvi. 20, 21. Little-port is a village near the city of Ely; contains a population of three thousand persons; and is remarkable for having been, sometime since, the scene of a dreadful riot. The inhabitants, generally, are now in a state of great ignorance and degeneracy.

Preachers of the Wesleyan and Primitive Methodist denominations, have for some time laboured there; but, until late-

ly, their places of worship would contain only about 300 persons. They have recently opened a larger place. Preachers of our own denomination gratuitously supply the new Baptist place of worship, but a debt is necessarily incurred, to liquidate which, an appeal must be made to the liberality of the Christian public.

---

ORDINATION.

BROUGH, WESTMORELAND.

On Tuesday, Sept. 8th, the Rev. James Sneath, late Home Missionary in the forest of Teesdale, was publicly recognized as pastor over the infant church assembled at Brough, in the county of Westmoreland. The Rev. S. Priestly (Indp.) commenced the services by reading suitable portions of Scripture, and prayer. The Rev. G. Sample, of Newcastle, explained the nature of a Christian church, and asked the usual questions; Mr. Greenwood, of Hull, offered up the ordination prayer; the Rev. R. Pengilly, of Newcastle, delivered a most faithful and interesting charge, from 1 Tim. iv. 6. In the evening, the congregation reassembled for divine worship, when the Rev. J. West, now supplying at Middleton, in Teesdale, commenced by reading and prayer; the Rev. G. Sample delivered an affectionate address to the church and congregation, from 1 Cor. xvi. 10; at the same time, Mr. Philip Robinson was set apart as deacon for the church, by prayer, and laying on of hands. The services were interesting; and the congregations large and attentive.

The friends at Brough desire also to embrace the present opportunity of expressing their gratitude to the kind friends both in London and in the country, for the pecuniary assistance amounting to twenty pounds, which has been received by the hands of Mr. Palmer, to the infant cause at Brough.

---

RECENT DEATH.

MRS. BROWN.

On Lord's day, the 4th of Oct. died at South Shields, the wife of the Rev. G. Brown, Baptist minister of that place, aged 40 years. During the last 20 years she had enjoyed the privileges of church fellowship; and it has been remarked, that of late her piety has evidently been advancing. Her last expressions were, "Unworthy! unworthy!"



# IRISH CHRONICLE.

DECEMBER, 1835.

The Committee of the Baptist Irish Society have requested their Secretary to give, in this number, a brief summary of facts connected with the recent visit to Ireland, as a preface to the united statement of the deputation, which will be found below, and to a more detailed narrative and appeal, intended to appear in the number for January.

The principal stations occupied by the Society are Ballina, Easky, Coolany, Boyle, Kilbeggan, Limerick, Clonmel, and Mount Shannon. The ministering brethren who reside at these places extend their labours through a considerable tract of country around them : and direct and superintend the exertions of the scripture readers, and the schoolmasters. Circumstances ruled by Providence, rather than official arrangements, have fixed the localities both of the principal and the subordinate stations : and it is exceedingly desirable that the same administration should become apparent in any change that may be deemed necessary, or any new sphere which may be selected. The schools are situated in those parts where the benefit they communicate seems to be peculiarly needed. The masters and mistresses have succeeded, beyond expectation, in training a large number of almost destitute children to a considerable acquaintance with the Sacred Scriptures, and an elementary knowledge of several branches of useful information. The readers have been instrumental in enlightening many a benighted mind, and of assisting the inquiries of numbers who have been seeking deliverance from the dominion of superstition. While the ministers have had the unspeakable happiness of perceiving their efforts owned to the conversion, and gathering into Christian churches, of a goodly number of persons who were formerly believing they knew not why, and worshipping they knew not what. The arrangements of the Society are adapted to effect great good in the sister country, and have already occasioned many to bless God for its formation, and sincerely to pray for its continuance and prosperity ; but, as will be seen by the following statement, its agency must be reinforced, and its funds must be replenished.

*The United Statement of the Deputation appointed to visit Ireland, addressed to the Committee of the Baptist Irish Society.*

DEAR BRETHREN,

Having recently, at your request, traversed a considerable portion of that part of Ireland in which your Society has been chiefly expending its energies for the last twenty years, and having satisfied ourselves of the great utility and importance of the labours of your agents, we feel it to be our duty to state to you the decided conviction of our minds, that, instead of relaxing, more vigorous and extended efforts should, at this time, be made by you for the benefit of the sister isle ; and that the *public* should be earnestly pressed to supply you with the requisite funds to carry on your operations.

1. Because of the degraded and miserable condition of our neighbours and fellow-subjects. The man who can visit Ireland, and witness the complete wretchedness of her inhabitants, especially in remote rural districts, without feelings of sympathy and compassion, must have within his bosom a heart, not of flesh, but of stone. For, not to dwell on the wretched cabin, without window, without chimney, without furniture, less fit to be the habitation of man, than of the swine or the goats, which are tenants in common with him, when the occupier is so rich as to possess them ; nor on the tattered clothing, and scanty meager diet of the half-famished peasantry ; the mind must be permitted to rest in pensive, in melancholy reflections, on the moral and spiritual condition of the teeming myriads, who, immersed in the grossest ignorance, and debased and oppressed by crafty friends and powerful foes, are passing away over the stage of this cheerless life into an eternity, for which they can have made no suitable preparation. While millions of our fellow-subjects, separated from Great Britain by

only a narrow sheet of water, in circumstances like these, are stretching forth the hand, and imploringly crying, "Come over and help us;" will our Christian compassion permit us to refuse? Can we be deaf to the cry, and remain guiltless? We have the precious remedy in our hands—the holy Gospel of the Son of God; and it would be a libel upon the Christians of this generous country to suppose, that they love their neighbours so little as to allow them to remain in their present condition, without making vigorous efforts to emancipate them.

2. Because of the peculiar and interesting crisis, in the condition of our neighbours, which is now manifestly and rapidly advancing. Ireland is in a state of great excitement and expectation, in every part, from the centre to the utmost boundary. All parties, all classes are moved; and the general conviction is, that some important change must of necessity take place. Shall it be a change for the better or for the worse? Shall the people retrograde into darkness more gross, and superstition more revolting, and prostration of mind more abject, than they evince at the present time? Or shall they press forward to clearer Scriptural views—free themselves from the shackles of ecclesiastical tyranny, and secure the dignity and liberty with which Jesus Christ makes his disciples free? The answer to this inquiry must depend, to a certain degree, on the zeal which the Baptist Irish Society shall display on the present emergency. You have your schoolmasters, and your Scripture readers and expounders, and your evangelists and pastors, scattering the precious seed of sacred truth in the minds of multitudes, over the surface of the country; and if they are well sustained, and others of a similar spirit be sent to co-operate with them, their labours, in conjunction with a goodly number of pious and devoted men of other denominations, cannot fail to produce a most happy result in the present struggle, and lead to Ireland's regeneration. At no period can the labours of Christians be in vain in the Lord; but at the present crisis they may be attended with ten-fold benefit.

3. Because God has been pleased evidently to bless and prosper the work of the Society in Ireland. Our fathers and brethren entered on a work of great difficulty when they commenced the Mission. Formidable were the obstacles, but they have been surmounted. If it be inquired what good has been effected, we would refer to a goodly number of immortal souls, who have been converted from the error of their way; some of whom have departed this world in the bright hope of a glorious immortality; others have been obliged to emigrate to foreign shores to seek that earthly good which the persecution or poverty of their native land denied them, and are there putting forth the virtues of the Christian character; several are united together in the holy fellowship of the Saviour, having the word and ordinances administered among them, as at Ballina, Coolany, Easky, Boyle, &c., &c., reminding us of the church in the wilderness cleaving to Christ, while the whole world around are "wondering after the beast:" and to a few honoured individuals who are actively and usefully employed in preaching to their fellow-sinners the glorious Gospel of the blessed God, which, but for the Mission, they themselves might not have ever heard. If it be inquired what good has been effected, we refer to the multitude of young persons who have been instructed to read the holy word of God in the schools. The present number is 4350, considerably fewer than in past years. The facility and propriety with which many of these pupils read the sacred volume, and the very large portions of it which they commit to memory, some of them nearly the whole of the New Testament,\* are indeed cheering indications of benefit to themselves, and of usefulness to others. Could the eye of an English Christian see one of these seminaries,—a crowd of interesting children and youths, without shoes or stockings, or bonnet, or form to sit upon, excepting a narrow plank, raised at each end by a small rude stone, with their feet sinking in the damp mud floor; and could he listen to them while reading the Word of God with a cadence and modulation of voice, which might reflect honour on a higher class of teaching,—his eye and his ear would deeply affect his heart, nor could he readily consent to withhold those supplies which are requisite to carry forward this work of piety and benevolence; but would rather exert himself to procure the means of more extensive labour and usefulness. If it be still inquired what good has been effected, we refer, not only to the capacity for reading, but the innumerable copies of the sacred volume which, through the children, have been carried home into the bosoms of their families. Let a sanctified imagination follow these silent, authorized, infallible instructors, into the cabins of the poor, and meditate on all the saving benefits which

\* We met with one young woman, who, during her connexion with the school, had committed to memory the whole of the New Testament. She has been recently married to a young man who has the care of one of your schools, and has, consequently, the opportunity of rendering herself extensively and permanently useful.

they may have produced, and which but for the schools would not have been produced, then will the conviction be deeply lodged in the heart, that the amount of good cannot be fully known till that day when all secrets shall be made manifest.

It should be borne in mind that every effort has been made by the enemy to frustrate this success. Aware of the effect likely to be produced by the perusal of the Holy Scriptures, a priest will, from the altar, denounce a heavy curse upon all who shall send their children thither for instruction. On the following morning the school is found to be empty, the children are scattered, scared, and terrified by the fulminations of their shepherd. The effect, however, after a short interval is found to subside, and where there is a competent teacher, he will be again surrounded by the same docile and intelligent little tribe who have been accustomed to regard him as their friend and benefactor.

There is one remarkable feature to which we call your attention, viz., the improved character of the teachers whose services you can command. When your operations commenced, there was a great difficulty in obtaining the assistance of suitable agents, Catholics engaged in your service, and lent a feeble aid in opening the fountain of life to the thirsting multitudes. This difficulty has been gradually decreasing, and will shortly cease. Young persons trained up in your schools, possessing competent qualifications, are ready to enter on the work of tuition, and will regard it an honour to be employed in imparting to others the knowledge of that sacred volume, which they carry about their persons from day to day, and which they know how to wield as the sword of the Spirit in their conflict with the powers of darkness. This is a valuable acquisition; this is "one portion" which the Society has taken "out of the hand of the Amorite, with its sword, and with its bow." Nor should you consent to surrender it. You should "look to yourselves, that we lose not those things which we have wrought (or gained), but that we receive a full reward."

4. Because the agents which are now employed by you are too few to carry on the work which devolves upon them, with any reasonable hope of enlarged success. If the good men who labour in connexion with you were more devoted, and more indefatigable, than they really are; while working solitarily in the wide fields that are marked out for them, it is justly to be apprehended that only a fugitive impression will be made by their ministrations. When one man has to visit about twenty schools, and preach in about as many stations, moving in a circle that must take him several weeks to complete, and which cannot be again traversed for three months, it seems very much like scattering the precious seed on the barren soil, without using the care and watchfulness which are required to bring the precious crop to perfection. If these, beloved brethren, were strengthened, each in his station, by a suitable colleague, certain promising posts might be occupied by one of them once at least every Sabbath-day, and thus an opportunity would be afforded to those Christian friends to form themselves into churches, who at present stand aloof; which churches, acting in the spirit of the Gospel of Jesus, will become the willing and efficient agents in extending the messages of mercy to the regions beyond them and around them. Your agents ought not to be depressed and discouraged by seeing their converts without a fold in which to shelter, or compelled to seek shelter where they can expect to meet with no sympathy in their peculiar views and feelings. Nor should they have the cheerless retrospect at the close of life, after perhaps twenty years of arduous and self-denying services, of desultory labours and evanescent benefits; when, by a change of system and necessary succour, their minds may be permitted the luxury of contemplating many a sacred spot enclosed by grace, where the trees of righteousness are producing fruit to the glory of God, whose fruit will remain when the labourers shall have gone home to their heavenly rest.

Not less than six devoted ministers ought immediately to be sent, to the assistance of our brethren at Ballina, Coolany, Boyle, Kilbeggan, Limerick, and Clonmel. Without some such systematic labour, were the Society to exist for twenty years longer, and then expire, it would leave behind little or no fruit for the benefit of succeeding generations. The brethren who have been labouring, may be regarded as pioneers, who have been preparing the way. The way is now prepared—they are anxious for help—that help ought not to be denied them.

5. Because the predictions of the Word of God—the promises made to the church—the signs of the times—the expectations of the Christian world—and the general onward movement in every pious and benevolent enterprise, demand that you should act in coincidence with them. This is not a time for standing still—this is not a time for receding. It seems as if a voice from heaven were speaking to us, "Go forward." The days of the man of sin are numbered, and are nearly terminated; "the isles shall wait for his law;" the promise is sure;—the general expectation, and prayer, and longing of



the church, must have a cause, and will be fulfilled ;—and the gradual, steady progress of every judicious plan whose object is the salvation of mankind ; all indicate the approach of a day of glory, and invite the servants of God of every name to follow in the train of Him, who is going forth conquering and to conquer.

Into what department of Christian effort can you look, without observing pleasing indications of renovated strength ? Bible Societies, Religious Tract Societies, Sunday-school Societies, Missionary Societies, Anti-Slavery Societies, Temperance Societies, are augmenting their resources, multiplying their agencies, and rejoicing in their enlarged capabilities of relieving and blessing the human family. Shall the Baptist Irish Society be the only dissonant and inharmonious portion of the Christian church ? While the tide of Christian mercy is rising higher and flowing farther on the shores of Africa and China, and both the Indies ; shall it ebb on the neglected shores of poor, degraded, neglected Ireland ? Shall the far famed island be the solitary exception ? While the day spring is beautifully rising on other lands, and the Sun of righteousness, with healing under his wings, is shining revivingly upon them ; shall the few rays which have long lingered upon the neighbouring hills, be permitted to depart, and leave the whole region shrouded in darkness and the shadow of death ? Forbid it, piety,—charity,—consistency.

To the eye of sense, the prospect may indeed be gloomy ; to resist the domination of the existing hierarchies of the land, that in the plenitude of their power trample upon all that is precious and estimable to man, may appear to be just as practicable as to obstruct the progress of the mighty Atlantic waves that dash upon her shores. But to the eye of faith the whole landscape is gilded with glory. The period cannot be far distant when Ireland shall become a beauteous jewel in the diadem of our Redeemer ; for he is King of kings, and Lord of lords, and the whole earth shall be filled with his praise. 'Tis yours to take an honourable share in the glorious triumph.

We are, dear brethren, most affectionately yours,

THOMAS MORGAN.

GEORGE PRITCHARD.

Nov. 1835.

### CONTRIBUTIONS.

Collected by Rev. S. Davis :

Dundee	.	16	9	7
Montrose	.	4	0	0
Aberdeen	.	20	13	11
Tarriif	.	0	12	0
Banff	.	2	4	7
Elgin	.	7	0	0
Forres	.	3	5	6
Keith	.	1	2	8
Huntley	.	8	3	6
Inverary	.	1	0	0
Stirling	.	8	1	7
St. Ninian's	.	6	1	3
Greenock	.	21	5	6
Glasgow	.	124	11	8

By Rev. John Dyer :

A Lady, by Mr. J. M. Duncan, Glasgow, paid in error to Baptist Mission in 1833	.	5	0	0
--	---	---	---	---

Fakenham, Friends, by Mr.

Thompson	.	1	7	2
Seven Oaks, Ladies' Association	.	8	0	0
Do. Mr. Harrison	.	1	1	0
Down, Friends	.	1	1	0
Rugby, Friends, by Rev. E. Fall	.	2	11	0

By the Treasurer :

Mrs. Crosskey	.	5	0	0
A second donation by Mr. Topwill	.	2	2	0

Collected, at a prayer-meeting held in the school-rooms belonging to the chapel in John Street, after the Secretary had mentioned some facts connected with the visit of the Deputation to Ireland	.	5	0	0
--	---	---	---	---

\* \* \* The Twenty-first Annual Report is now in circulation.

Subscriptions received by S. Marshall, Esq., 181, High Holborn ; Mr. P. Millard, Bishopsgate Street ; Messrs. Burls, 56, Lothbury ; Rev. G. Pritchard, 4, York Place, Pentonville, gratuitous Secretary ; by Messrs. Ladbroke and Co., Bankers, Bank Buildings ; by Mr. H. D. Dickie, 13, Bank Street, and Rev. Mr. Innes, Frederick Street, Edinburgh ; and P. Brown, Esq., Cardigan.





J. Jenkins.

*Miles Coverdale. D.D.*

*Myles Coverdale*

*London, Oct. 14, 1835.*